Stanzas From an Empire

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Stanzas from an Empire

Dedicated to Providence, past masters and mistresses, may their genius flourish and teach from beyond.

To my grandfather, who taught me as a small boy how to be a man.

Dear Readers,

The Book of Changes and other authoritative works from various cultures and long-gone civilizations have helped me get through times of madness and confusion of senses and mind. I would like to share my experience with you and leave comments and interpretations based on this hypophetic task. My main reference was the following edition:

> *The I Ching or Book of Changes*
> *The Richard Wilhelm Translation rendered into English by Cary F. Baynes. Foreword by C. G. Jung*
> *Preface to the Third Edition by Hellmut Wilhelm*
> *BOLLINGEN SERIES XIX PRINCETON UNIVERSITY PRESS*
> *© 1950, 1967, renewed 1977 edition*

If we are among the old, we should dare to speak to them. People often have more in common than we think. Giants who created the foundations of great systems of thought, philosophy, virtues, social, political, mystical or religious systems —

they were only and above all men

Every book is written by a thinking man or woman, it is an avant-garde of his mind, carrying the flags of the blood of their life. The book is not a man in itself, it is a reduction of his intellectual and spiritual potential, but it allows us to dive into the depth of the complexity of another sentient mind. When we find commonalities, we can reflect on them and identify with them, recreate and reconstruct them to understand what the ancients were trying to convey, and to carry the torch of enlightenment into the modern world

I draw from my personal experience, gathered during an intense magical psychosis, from years of pain and sacrifice, from greater horrors and agonies, and from lighter moments of happiness and relief. My mind was a peculiar laboratory of humanity. So, by collecting experiences, observing and interacting with other people and trying to understand them better in their subjectivity and intersubjectivity, I thought that I would see more from the flying height of a dragon. Therefore, in my own eyes, I was an emperor and a beggar, a star child and a defeated mortal in a whole spectrum of personalities changing like masks and images in a kaleidoscope — each of them I lived out fully, to the last breath, as if an actor were growing into his role, both in crazy, light movements and in heavy, serious profundity

As a cosmographer trying to move through the social „contract", exploring the inner millieu of meanings without falling apart, reaching for the sky — this is a titanic act!

I have reinterpreted most of the selected stanzas to relate to the temple of humanity and my personal reflections to gain

dominion over myself, the throne of consciousness, the self as heart and soul, people and ministers are our organism, our senses, our thoughts. These terms are interchangeable in the social sense, but I have focused on the way of the sage rather than the hero, the ruler of men. It is a l'etat c'est moi of a lost empire deep in my old thoughts

Sincerely, 7.223—7.233

Introduction

> *The metaphor of the chorus, with the key and melody set by the whole — drowning out the discordant voices or influencing them for the better — and with individuals now and again offering solos that resonate with the harmony of the whole, is evidently suited not only to the gathering bu also to the relationship between past and present. The 'common culture' against which the poet, for example, defines himself both sets limits that are freely acknowledged and finds preservation in his work. Just so, the "partnership" of dialogue enjoys a reciprocal relationship with "modest restraint," on the one hand encouraging and rewarding it, on the other governed and preserved by it. Both the "partnership" and the individual are well served.*

Macrobius, Ambrosius Theodosius, and Robert A. Kastner. 2011. Saturnalia. 1, 1. Cambridge, Mass: Harvard Univ. Press, Introduction, XLIII

> *Vincula non attingunt rationem, intellectum et mentem, nisi quae iocunda sunt, bona et vera, nempe perfectiva.*

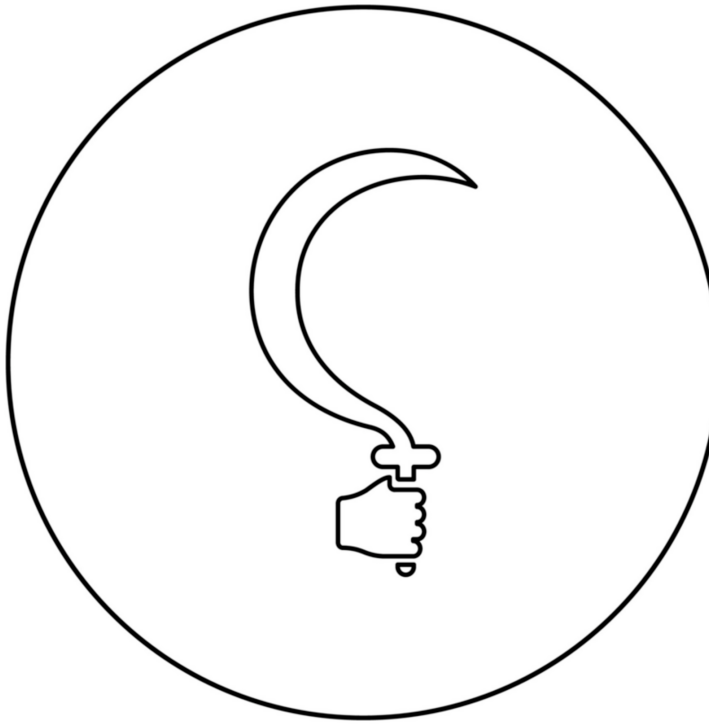
Omnis enim falsitas, ignorantia, improbitas et iniustitia sunt extra rationem, intellectum et mentem, non in ratione, intellectu et mente.

Do not attain reason, intellect and thinking, for the sake of nothing that is not splendid, good and truhful, nothing that is perfect, for all falsity, ignorance, and injustice is incompatible with the notions of intellect, memory, reason, intellect and thinking.

— Giordano Bruno, Theses De Magia, LIV

Corpora

It is the creative spirit, the starry vaults, beyond the sum of the power of all the stars, the power of all the orders of the galaxies, superior to anything imaginable, worlds of infinite power, pure light, pure beauty, pure power, invincible and initiating. It is perfectly consistent and self-evident, without flaw in auto-phaneia, without rupture, powerful and infinitely mighty, it represents its unbroken, untainted, complete, and holy power. The starry heavens archetypize and signify, they are a type and a sign, they represent, they symbolize, and they are both traces and essences. The force opens the gates of space and time. Time is a force of the first degree that emerges from the force, and so space opens. Duration is the strength of the force, or its potency. Here the young race of men is trying to create a cosmography that relates to heaven and reflects the order on earth, as well as expressing the cosmic impulse of the creative heaven in its entirety. The individualized man and woman are devoted to the creative forces of heaven, Chuang Tzu and the "companion of heaven", moving in harmony with the rhythm, gathering greatness to move lightly through the world, all in perfect serenity, completely obvious, without obstacles.



Perseverance is as the water shapes the rock, as the bird flies, inexhaustible perseverance of the creative powers of heaven. Everything evolves for the right man and woman at the right time, through effort and perseverance, they gather, evolve, knot and dissolve in harmony, all in accord with expression, they find a way to live by being in harmony with the creative forces of heaven, whenever they are hurt, ignorant, deluded, off target, disharmonious, out of tune, the eternal source

of heaven does not stop. It is the people who stop expressing their spirit by falling under the dominion of appearances.

Sublimity and subtlety, the power within is like a blade, it is never drawn and is mild and serene, it is generous, but it demonstrates through weighted wisdom and strength determined to return to itself, the jade dagger is a ceremonial artifact, and it represents devotion to tradition and heaven, it never symbolizes strife, it is the purity of its balance and a focused determination, subtlety is impartial and just, well discriminating and measuring, consulting the heavens to reflect them on earth, trying to understand the heavens and the laws of heaven and earth, and in agreement and harmony and changes, adjust accordingly. All ideas, understood as divine motive forces, contained before the Creative Force initiates movements by force, lead to their multiplicity in their phenomenal variety. Perfect ideas come down from the Creative Heavens in guises of powers and their masks. Through divine proportions stemming from perfection the forces and ideas are delineated by form, thus a Cosmos — or an order.

All unworldly time promotes the man and woman of heaven, for they are in unison, they are called and answer", „they call and receive", numinous infinity calls down into the world of time and space, the world of change may be at odds with the man and woman of heaven, yet they do not give up perseverance, renewal, refinement, continuity. A continuous potency of the realization of harmony, expanding the sphere of harmony and rounded off in harmony with

every instance of being through multiple changes and renewals.

Love should be understood as “human feeling”, perhaps as “humanity” — love follows humanity and is an obvious term — which is difficult to define. Confucius avoided defining humaneness, perhaps it is something like recognizing or approaching the divine nature, but it is still quite ambiguous.

In tradition, hierarchy of agreement, free people agreeing on a hierarchy of merit, service, religious, social order, piety with social mobility, since people are not equal in their characteristics — the differences lead to hierarchies based on justice, when no one is really excluded (in ancient times there were no such exclusionary features as “racism” or “exclusionary religions”) and one is in harmony with one’s position on the “earthly theater”, while at the same time people and their merits and abilities change, they are allowed to rise and fall in the social ranks. Justice is regulative, in essence it is the distribution of power based on profound laws; — as the power of ideas, it is a reactive way to restore harmony when injustice — disharmony — occurs.

All inferior and uncouth things, inconsistent with the considerations of the heavenly law, should be thrown away. Hover like a hawk high in the skies and, having seen and grasped the essences, embody the observations and so radiate them in speech, action, deed, thought, attitude, perseverance whenever possible – endeavour to fix the movements of the mind

by a frame of reference or coordinates; inferior or degrading is to develop bad habits, even mental ones. Therefore, it is important to correct yourself and make changes when you fail.

The limiting responsibility of the mind surrenders more to focus and concentration, when the activity is well-formed, a diamond-like clarity emerges

Someone who is touched by the dragon's lightning is awakened to action like a hero or a sage, as if he receives the power and shapes it. The inner truth is always more important than scattering it to the winds through unconscious, thoughtless activities. It is the fundamental power which can be easily compromised by exposure, keep it! Unfortunate external movements should never affect the inner strong serenity. The constancy of an action, an event fades and becomes powerless when it is groundless and is constantly renewed when it is part of the expression of power and laws. What appears to be constant in the eyes of people is only an illusion, the movement of the starry sky is followed without consideration.

Acquiring something prematurely, when one is not prepared to handle it, could lead to a misfortune.

Destiny is to be discovered by the True Will; the latter is to be sought to coincide with the expressive powers of Heaven. The Will of the One is one, it is the movement of the Divine Ideas, the expressions are different in the world of man and

woman, according to individuation and discovered destiny one becomes a master in the field of his inner work.

Be warned, if one loses one's inner composure and allows oneself to be drawn into the machinations of others or into uncouth, vulgar, base, and low things, one will stand out negatively according to the standard of judgement of others and thus be despised. What appears to be pride to others can often be protective instinct. Adopt a humble and soft external attitude so that you will not be judged as arrogant but stay the course and carry it through with strength. Ambition is the force that goes beyond one's strength and measure, whether meant well or badly, and damages the structure of one's aspirations, works and deeds. When we soar too high, we fall to the ground and into the ruins of our works

Both ways are firm and right, according to the measure and correct estimation of times and changes. A failed wise man deserves the derision of the hells, but should rehabilitate himself if he does not lack strength, a true one is perfectly one with the sky, a companion

If you ignore the interdependence, the community, you build a mental tower over it, although you are a prisoner of yourself, you separate and fall into evil things: delusion, ignorance, anger, you begin to loathe your friends, the community, other species.

Earth is dedicated to heaven in terms of the order of creative superiority. Deviation from this proportion and analogy

inevitably leads to disharmony and disorder, both at the individual and societal levels. Yet this order must be created within the Buddhist creed of "I alone am worshipped in heaven". The self finds its way, which at first is an arrogant statement, but contains a pervasive truth, namely that the one who follows the way is the way itself, in harmony with the way of the greater whole. The emperor sat on the throne of his consciousness, gathered his senses, mind, heart and soul, and thus directed the affairs of his self in harmony with Heaven. He is the sole ruler — over himself and over all social arrangements that emerge from human beings and order, renew and promote heavenly expression. When an emperor is drawn into political bickering, partisanship, and distractions, compromising his inner self and truth, his steadfastness and perseverance on the path perish, Heaven withdraws and he becomes just a man on a fictitious throne, commanding people left and right without any sense. Chuang Tzu was fit to be an emperor but refused the crown so as not to compromise himself. The Confucian choice is to establish order and connect with the world, laying the foundation for the next generations. Self-sacrifice is based on an assessment of one's inner self and one's abilities. Many who wanted to "rule benevolently" disregarded their strength, which turned into petty weakness, and they were defeated. Power grows into maturation with checks and balances within and without, an unprepared character becomes a tyrant. And how can we be better than those who were before, when our weaknesses speak against such self-sacrifice. Mahayana Buddhism holds that one is judged by the "net effects of one's actions" and not by one's intentions, because according to the rules

of causality, one sets in motion karmic strands and ideational threads that take root in hearts, souls, and minds that are interconnected and interdependent, and the more the world is globalized and interdependent, the more severe the consequences are, individually and socially. As in complex societies, they regulate the flow of minds and hearts, or rather, they give direction, if they can rely on a charismatic authority that is not itself misguided, deluded, ignorant, greedy, and petty.

The cosmic order is mutually complementary, disharmonious orders — man-made — for example, on Earth have no relation to it, or the appearance — these orders lie in the diversity of possibilities, they obey certain laws of change, although from the perspective of permanence they appear to be completely wrong, that is, a valuation stands against a valuation reference, as in — the "fallen times" — from the perspective of the spirit, are the "prosperous times" from the perspective of abundance, the "corrupt, immoral, failed", which are reproached to the ancients, are the "only thing we see and consider normal" in the business-as-usual of modernity, the "up has no relation to the down" from the perspective of the one who perceived the up, from the perspective of restoration and construction and order in silence, the "surrogate and the lie" from the perspective of the pure idea, is the "true form of things" from the perspective of habit, the world is upside down from the perspective of the seer, it is in right shape and form according to the ignorant one.

Dualism shows itself in the perception that separates, in the perception of unity that does not exist, the latter "hov-

ers over the land", the former "is drawn into it". Most dangerous are the "dualities within dualities" or the splitting of the negative into two negatives or the positive into two positives, they split the harmony of a man and a woman and rip open the wound and cut it deeper, or rather — the conceptualization, if we conceptualize "right and wrong" too much, the right can be given concepts that turn it into two wrongs, and vice versa. If we conceptualize the "good" as a set of doctrines and beliefs that undermine the good in discord and disharmony, then the idea of good is merely a name that justifies all forms of wrong and evil, as is evil, which becomes a name that may be firm and right but is branded as evil when it could be good.

When a man or woman loses proportion and becomes puffed up, he or she harms first himself and then the earth. Without the proper hierarchy and assent to this hierarchy, inequality, envy, arrogance, ignorance, and delusion arise and spread through this puffing up, forgetting that they have their place.

Phenomenal space is the sphere of action of the numinous and noumenal creative powers of heaven and the action of bringing itself back to unity. The idea is denoted by resemblance, depending on the cultural context these are finite reflections, but they are signs of analogy. It is taken for granted by the naked eye, nature likes to hide, it reveals its aspects in the way of the observing beholder.

Good judgment is a matter of experience, but also of reflection, contemplation, insight, a basic sense of reference and right and wrong

Determined perseverance is a matter of discipline, discipline is not severity but overcoming emotions and demotivating factors in the pursuit of what is appropriate to the time and situation, one does not recklessly enforce one's position but between nature, genuine impulse, sincerity, honesty, and willing support. Of course, there may be disagreements, dealing with people is fraught with such, but you maintain your composure through inner strength and truth.

One must be aware of decay by having a constant reference to what is right to control it in time or to undo what has been spoiled by effort without fixing the movement in the spoiled decay, degeneration, change is phoenix like, so should be the wise man, he has his inner nature unmoved but is subject to transitions and changeability.

Thus, the wise man should both be like heaven and embrace things like nature, an aspect of a great fatherly, motherly spirit. It is not a matter of blindness to wrongdoing, but of an insightful, wise approach.

Surround the things you already have, do not expand the sphere further. Exposed works risk the ambitious ruin of unfinished works. Fame passes and is a by-product of a person's achievement. To strive for or cherish fame is like trying to wor-

ship a breeze in the air. The gardener is satisfied with his orchard, but he does not puff himself up or boast about it; he smiles contentedly and is natural and sincere about his works.

It may be that someone loses his or her temper and holds on to the strings of recognition, when in fact he or she has done nothing worthy of such, and so self-gratification leads to corruption.

By the effects of their actions they should be invisible and keep themselves from claiming any credit for their actions, not even cherishing them within, they come and go like accomplished works, they appear and disappear and should not be admonished further, attachment to one's own hidden works and deeds bring beings above the inflation of the earth principle, credit goes to the heavens, humility is thus a way of non-attachment and genuine, courageous, solid movement.

The strong tries to restore order, the inflated principle maintains its hard-won position, conflict ensues.

Good habits should be strengthened and guided as soon as they are recognized as beneficial. Likewise, that which is recognized as counterproductive should be branded and eliminated as soon as it appears, and like thieves, chased away.

Just as the bark of the tree testifies to its strength and experience, so the blade of grass is a sharp, astute, purposeful determination that returns to itself in storms, fierce winds and rain-

storms, yet is firmly rooted; it is swift, light, yet strong. Through the tension of unison, common things emerge in harmony. It is a much greater distinction to attain mastery with little means, without support, than through privileged training, in the Greek tragedies "those tested by heaven are the favored", unbroken perseverance in overcoming is worthy, the blade of grass overcomes the storm. One can form a great man or woman from a ponderous, chaotic, unformed clay of a character, depending on the will of the latter to form and round and perfect himself, and on the inspirations of the gods, masters, mistresses and Agathos Daimones. Restraint does not mean being inwardly static. The stillness of the mind is ripe for movement.

The value of comitas (brotherly, sisterly friendship) from Via Romana, friendship in good humor is of great importance, loss of friends is dangerous to developing character, isolation and alienation breeds contempt and arrogance or despair and depression, unless restrained by quiet strength — only in maturity can one return to seclusion, when one can „be alone in the company of heaven", one is never left alone in honesty, when one recognizes the sign of invisible society. It is better to withdraw and be reserved than to befriend the wrong people. The latter must not influence a strong character — they can be carried away to their advantage under their influence if the strong character „talks in many ways" without resisting — but to a weak character in training they threaten practice and can pull the young person under their influence if he turns to the bad.

Ordo ab Chao is a renewal towards Concord, the ability is based on finding strategic points of the whole and changing them as well, so that the house of cards falls naturally, but is immediately swept into another reformed structure, it is not brought down, but falls into a new form.

The chaos is perceived and there is no one to turn to, the fog that surrounds us seems impenetrable, everywhere an abyss, it is a frightening sight, but it is as if dark clouds cover our seeing and feeling, the clarity of vision is thus trained, often these are tried by such mental and emotional situations and the insight emerges and becomes fixed, further difficulties may arise with misfortunes, the mind's vision may be temporarily perverted, twisted, but it has this superior insight ready to pierce the dark stormy clouds and live. The threads and flashes of events at first appear like a chaotic spider's web — in time individual threads emerge, then you see the structure, and order emerges from chaos, you know how to move through the dangerous terrain, you know when to stop, and then — how to pull the silver threads.

Since much misfortune often befalls us, we commit thefts and plot and deceive, we generalize and perceive even a friendly person we do not know as an anonymous potential enemy, which instills extra caution, but we miss the opportunity to find a friendly companion, restraint is a good thing, open trust is unwise, but the misfortune that develops into paranoia and distrust overshadows the true situation. One does not accept help that binds us to anonymous sources, one must rely on

one's judgment and see through situations thoroughly in order to trust, if such trust would occur, if help is given from anonymous sources, we are dependent on the other and his whims, and therefore fall into a trap like a curious fox, a foolish man who follows others can be taken advantage of and relies on obscure connections, behaves like a young girl who falls in love with a stronger man, similarly — a woman with dignity will not run after things that shine.

Those who twist things will have all the ways and means to catch a superior person and prevent his or her actions. Among those who hinder progress and expression, extraordinary caution is necessary in order to have integrity, consistency and transparency even under the barrage of lies and slanders, because if one drowns in the lies and distortions, one remains honest, transparent and integral towards heaven, Leonardo da Vinci „Those whose minds are fixed on a star are not hurt by lies and slanders

So many heroes defeated in youthful despair, the clay is mighty, may it be formed rather than degenerate

Unlimited questioning does not develop, it flattens and spoils, therefore one must be controlled

Silence is often the word of truth; it is much better than speech if an ambiguous situation would develop from a single word.

Without maturation, you lose yourself and dissolve torn by the movements of another. You drift towards fantasies that are not mature, solidified and focused enough, empty bubbles that narrow the focus and scatter true goals, here and now you are through and through and do what develops further has a seed in the now.

If he learns, he will be experienced and know what it means, if he perishes or breaks, he will have a reason to regret.

This is as self-evident as it is neglected nowadays, like any obvious law, which in its simplicity becomes a „forgotten knowledge", but the actions and events that work against it seem to somehow hide these things from the human mind. The seasons accompany the cyclicality and change in nature, the cosmos is an order that functions according to its own law of cyclicality and change. The right reference is both the ability to fix points of stillness, to discover them, reflect on them and incorporate them, and to move around change and chance, dynamically readjusting the framework of one's actions. The times dissolve according to their natural laws, arm yourself with sincerity and overcome them with character: the events exhaust themselves naturally, if you were involved in a true or perceived injustice, arm yourself with patience and silence — overcome the misfortunes with a shield of antidotes, whether you are treated justly or unjustly, if you cannot act, you remain strong and blameless, ignore provocations and have a superiority of nature and character.

Sincerity is transparency in one's actions, in and towards the creative, nothing hidden from the laws and movements of the cosmos „one does not contradict the universe. Certainty that comes from a sense of purpose. They only cause excitement and distraction and are a danger to any business. To do this, one must penetrate within, gnothi seauton, the process of self-knowledge is through contemplation, introspection, confrontation, decision, contrast, the pulse and impulse between one's individual nature and the tension within, how it is resolved when it meets the tension outside, how it is harmonized, to know one's nature, one observes the web movements of one's intentions, motives, deeds. Often illusions and self-deceptions may show themselves as the way, but they are untrodden. Without the source and impulse within or the foundation, one wastes one's energies and begins one's path halfway through a river without building a bridge.

Persevere in joyful kindness even when there is nothing to be joyful about. We should prepare ourselves in waiting, not lagging, but advancing the practice of rounding off, in good times we work, in bad times we work and overcome, in happiness we do not give up clarity of thought, in misfortune we do not give in to turmoil. Defending oneself against slanders that one cannot eradicate is futile, one waits and remains strong in character, in the end the character and strength is greater, and the defense can be accommodated, the lies are eradicated, those who have their minds fixed on the goal are not harmed by lies and slanders.

Exposed weakness invites exploitation by predators or being forced to obey the will of inferior people. Rarely does one encounter a helping hand in a circled position in the wilderness or between the actions of enemies; when perceived as an enemy, one does not allow oneself to become weak, one would not forgive him, but continues to be crushed, it is more difficult to regain strength from a weak position than from a balanced one.

In the most dangerous situations, remain cold-blooded and clear, sharpen your senses, and concentrate.

This should always be done, wasting time without preparation is pointless — when the battle comes, we will be carried away by its force.

The strong man and woman of the creative thread themselves on the edge of the abyss, they should be vigilant. The weavers of the net of illusions force a discordant way through. Inner determination and understanding of entanglements lead to calmness and strength.

It is better to stop without ambition and sacrifice the drive, or to contain it and let it mature. If you are not among men or cannot find an equal counsellor, but are in solitude, the superior is a deity, the means is oracle, meditation, incantation, it requires intelligence and experience to discern and properly control oneself. The movements of the enemy must be predicted before they happen, and we must be prepared in advance for all eventualities.

In argumentation, „agreeing with someone" leads to open antagonism, people have their cherished beliefs which are the basis of their livelihood, contradicting them provokes hostility, let us remember not to be drawn into conflict by arguments or belief systems even if they affect our own, otherwise we lose our open-mindedness and loftiness and in the long run become rude hardliners, among civilized people civilized conversation is possible, otherwise it is a waste of time.

The mediator who, by virtue of his charismatic authority and status, can bring the conflict to a just end.

If everything is in order, the conflict is resolved. Omnia mea mecum porto, everything acquired in honesty is yours, everything superficial comes and goes by itself. Self-correction, self-improvement, commanding yourself. That which is not permanent, but only occasional, should not be admonished

Authority derives from soldiers" loyalty and transparent handling of wise orders. A Roman general was saluted because he represented the pride of the sun, and so his soldiers saluted by covering their eyes as if they were outshone by the commanding authority. His efficiency is based on the fingertip awareness of everything on the battlefield.

The top is a representative, as if a leader encompasses everything he or she leads.

Hesitant people must consider the genuineness of the proposition. Once they agree, their intention is even stronger because it has clarity.

Basically, if someone knows his competence, he acts, if he lacks reasons, he should not undertake such things, otherwise he will become a charlatan and mislead people, it is better to develop in solitude for some characters without teaching or leading the vocation, much favor can be gained in the first case if you know your reasons, much harm can be done in the second case.

Alienated and estranged communities break apart and move further and further away from each other until they perish.

You can talk to people from many walks of life, but with restraint and with caution, so as not to reveal too much, it is better to ask and listen than to be asked and heard.

When thoughts, actions and words are in disorder and do not fit together, as in madness, irresponsibility, or ignorance, and when they do not act in accordance with one's clarity and intention, they are the seed of unhappiness, they open threads that bring great misfortune, contempt, infidelity, ridicule and humiliation.

So it's the little obstacles that matter nonetheless, and if you pay too much attention to them, they can steer our work

in the wrong direction, if you pay too little attention to them, we do not properly understand their nature and properly focus on a breakthrough

Harsh measures increase resistance. In fact, the obstacle does not become stronger, but we tense up inside because we focus too much on the obstacle.

Therefore, it is important to properly assess, evaluate and judge the situation as it is, with reference points that are not too static, but strong and at the same time malleable enough to adapt to the circumstances — that is, with the wisdom, knowledge, and experience that we must help us in our decisions.

Never freeze when you have done wrong, and mend yourself without guilt, without anyone but yourself commanding your correction. Since the aberration of the concept of „sin" has polluted many minds, as well as the „guilt" that is a hidden thread of a virus that runs through some societies, it is enough to be responsible for your freedom and guide yourself with good behavior, strengthen it, errors may cross our path, if we have common sense, we will correct ourselves of our own will.

It is better to learn from the mistakes of others than to run into them yourself. However, when you make a mistake, you remember it better if you correctly assess the possible future events of a similar nature.

How often unimportant things can absorb our attention. For example, when we look at the starry sky, we do not think about a small quarrel, when we perceive the image of the world, we are not distracted by a material object or something much more insignificant — it is only a small annoyance.

Social behavior refers in devotion to its structure and also and above all by „continuous complementary embrace" of many threads that refer both to the creative that has in mind the earth as the low and the starry sky as the high, are the foundations that are created for traditions, Organization or religion are merely approximations to observed, discovered, founded and matured proportions and a reflected reflection through self-reflection deep within and observation of the world of events and phenomena outside and reforms indicated by change of attitudes.

The order is considered natural, and everyone has his due position, no inequality arises, „classless societies breed classless people" — other author and „contempt and envy of superiority over mediocrity" — other author, which also leads to the fact that if the elites themselves are classless, they are not based on social respect and thus are no better than their subordinates and often much worse.

Differences in minds, hearts and natures are evident in the world of nature, but this should not bring scorn or contempt or false pride and arrogance, all should be accommodated and as in Confucian China — with changes allowing mobility, en-

forced equality is often fatal to natures and characters, justice should govern the fairness of the distribution of rank.

He who chases after abstracts and appendages, exchanging his life for things that are not worth it, loses all serenity and blinds himself with hopeless excitement over things that are empty in their essence, or binds himself in relationships and contracts that make him a slave, a subject to the will of another.

Measuring simple patterns and deciding on a point of reference in simplicity creates profound order.

The doctrine of "simultaneous engagement" as in Buddhist meditation — one meditates on the emptiness of all phenomena simultaneously and is active" — likewise "one holds the larger picture, the illusion of phenomena, the changes, the reference, and so acts, or pauses".

There is a thread of humanity that runs through all people, high and low.

Prudence in seclusion, when one foresees the ruin of things and therefore strategically decides to retreat, is worth more than plunging oneself and others into darkness. Decisions made at the throne of our heart in silence and contemplation are not invisible to the creative.

But if an underdog is of value, stay strong and persevere. Those who endure adversity build a stronger mind, which,

when properly directed, forms into resolute steel and focus, seeking to internalize the virtues and ideas.

If you see among the elites only subordinates who are unworthy of trust or leave the withdrawn path, stay away from them. As a subordinate, hide your intrinsic value and truth in times of subordinate rule, never flatter anyone, as a superior, do not allow anyone to flatter you, the obvious intrinsic value should be talked about as little as possible, likewise, never boast about anything, that is an inflated principle.

Bravery in connection with the guarding of words, one can suffer in silence, but this forms the character, when words begin to flow, they become evil and hurtful, if not controlled, arrogance soon develops and one invites scorn and contempt, it is better to be patient and full of restraint and look at the signs, „right thought, right speech, right action", one precedes the other, defaulting to virtues developed by the light of reason, inwardly resolved and judged good.

One should not disperse the pain within by false associations or disperse it by foolish actions, but contain and transform it, transforming its energy into renewal, re-centering oneself and illuminating the interior as a phoenix-like energy, for when directed outward it can become despotic, sadistic, or domineering.

Those who have no authority or mandate to restore, reform, or renew order should refrain, or they will collapse in hesitant

digression and lose the impulse to act. Strong foundations build a creative impulse when the goal is clearly defined and fixed, but also open and sublime, relying on a strong nature, otherwise one builds „castles in the clouds" and tries to take a leap — before he realizes that he lacks momentum, the castles fall from the clouds into ruin. False vocation is when his personal, flawed projection, supported by a vision like that of a madman who wants to impose his deformed will, ruthlessly implements this chain of action.

In the mind too, too much rigidity can lead to delusion, ignorance and arrogance, too little self-worth and certainty leads to an indecisive dispersion of one's character and being, both of which should be regulated and controlled.

In this case, they fall apart when personal interests collide, or cooperation ends when the concern is no longer relevant, it is a community of interest rather than a committed concern for the good of the whole.

The promotion of one over the other in the faction leads to division, the structure aims to elevate one's own over the rest, and therefore encounters resistance and promotes conflict internally — based on factional strife and externally.

Distrust and suspicion are so strong that even our closest fellows seem like enemies. Mutual distrust increases suspicion and corrodes the community and organic society from within, acts of espionage are commonplace even though they rarely yield information, they fuel mutual distrust and are a spark

of conflict, feuds and wars when the government distrusts its own people, the fundamentals are wrong, so the people rebel against them or begin to commit crimes and abuse the entire organic structure — it is a common simple thread that is named at the grassroots and needs no further explanation — when the people distrust their own government, it is unfounded.

Mutual distrust propels into mutual paranoia

Work separately, get involved, maybe after a while like-minded people with good fates will meet.

Everything in moderation, nothing in excess, sometimes you must protect yourself with extraordinary means, the armor of antidotes is worn at all times around the mind and heart, but it should not become stiff, it is after all a quick defense, not a pitifully defended position, otherwise it becomes poison itself.

The possession and mastery of one's mind, nature, and heart is what shapes, forms, forges, and corrects the mind.

If anyone perceives this with envy or temptation, let him think: If I ruin my serenity and my inner strength to obtain the possessions of others or to poison myself with the possessions of others, whether they be metaphysical, intellectual, or material, what good will possessions do me if I lose everything that has intrinsic value?

The same is true for us. When we are showered with benevolence, we must not become overconfident or arrogant, just as when a boat we are rowing down the river is rocked, it overturns and we fall into the water, when we lose our minds or think that the boat will last forever, and by lacking proportion it becomes loose and chaotic, after a while our judgement collapses like a tower and brings disaster.

Whether you are going through turbulent or sad times, you have a sense of purpose without inflation.

Modesty is the means between fullness and emptiness, encompassing both, as is justice — a regulating force.

Trends and threads of one's decisions, behavior, nature and character, sew the threads of fate and fortune, even when one is in misfortune, one holds on to one's character premises and shapes oneself, one is also not isolated from circumstances or the threads and trends of other bundles of mutually arising and interdependent webs of events that are set in motion, one can resist them or — if one agrees and it is good for one — promote them in oneself, that is a matter of insight.

He recognizes the weaknesses and the good sides of his being and heals and strengthens them accordingly, binds and loosens them as needed.

The balances of harmony and the means to achieve them are found in the particular time. One must recognize the time and

know it thoroughly and simply, without succumbing to it, one contrasts it with the movement, the motion and the change of other ages and then sees what is to be done.

Without arrogance or disregard, you listen thoroughly and solve quickly.

The inner strength to use one's power, the integrity to chastise oneself in time before things get spoiled, or to get in tune with one's fundamentals.

If the character of the people is corroded, the reflexes of this corrosion raise the corrupt, if the character of the people is sick, healing is necessary.

When inferior things prevail and are common, conforming one's character to them leads to ruin and deliberate betrayal of principles as well as devotion to heaven. One cannot quarrel with the times or break down the walls of the inferior, otherwise one would bring ruin upon oneself by being exposed, but one can gather the strength within and bring forth what one considers wise by the means that are possible.

This is the fate of all civilizations long buried under the desert sands, so that the people who thrive around their sacred and profane — may we respect their dust and their breath — long scattered to the winds, may be remembered and invoked, the small and the great.

For there is no other will to rule than that of preserving the creative stream selflessly and profoundly through devotion and loyalty to the emerging order in proportion and reverence to the small and the great. To perceive the world like a paternal and maternal deity is to establish the laws and intuitions as perceived by the deity, and to imitate them in a mortal life at the greatest moment in silence and reverence, just as the sun observes with a patient, primal gaze all the struggling creatures, „dominion" is bestowed and withdrawn when this image of henosis collapses. Thus, there were pharaohs who ruled together with Horus in an outstanding manner and those who were pharaohs only in name, there were Chinese emperors who were truly the sons of heaven and those who were so only in title or by inheritance.

Recognising and penetrating the law of causality — of interaction — in context, predicting with foresight is a wisdom that is often confused with clairvoyance, no clairvoyance can replace such foresight that penetrates with clarity into the things of the world and bases decisions on it, a clairvoyant is a man who looks at the hill through a telescope, a wise sage is a hawk who flies over the hill, spies the man looking through the telescope and all the other things around him with equal acuity, and then follows the correct course of flight.

Be careful: certainty, certainty can also be based on false foundations, they equally mislead untrained eyes, then one does not follow a wise sage or a guide, but a petty person with too much confidence, who is sure and certain should also question

the extent of his ignorance, so that he seeks only what is irreproachable, strong, and right

Tension can bring motivation to overcome ourselves and preserve us in times of change.

Do the menial work first, then work your way up, never forget the position of the common man, the memories of misery are often washed away by the times of happiness and vice versa, madness forgets sobriety, just as sobriety forgets the lessons of madness, let these two polarities always be kept in mind, great terror in memory fades, as does great pain, great happiness an example to be kept in the heart, but not as a nostalgic torment.

All the following should be rejected if it would cause harm to the followers, if one is perceptive enough to judge that one lacks method, merit, and principle, and that exposure would lead to grave consequences, either for the exposer or for the exposed, according to time and age, judged by one's own reason, which is in accordance with one's intellect and the estimation of others.

If we strengthen the defense in the wrong place and wait for the attack, we will waste our time and energy, perhaps be attacked from another angle, or encircled and defeated. If we freeze in spirit, building an armor of habits, we stifle the dynamic engagement of life — in ten cases the sword is swung and may fall on us, thirty misses should not always raise our shield, for ten times we should be ready to defend ourselves quickly, in twenty others to act.

Knowing the perspectives and the differences, and being able to be impartial, one speaks as needed, but preserves the homogeneity of one's composition or integrity without compromising it with the views of others, but with wise sense of how to speak in order to exchange perspectives and direct the other party's subjective point of view toward the greater. It is a matter of penetrating the other character and overcoming it through understanding, then leading it to mutual understanding.

If one follows one's puer eternus, one loses the advice of the Senex, if one gives himself away to the whims of an inner child, he no longer listens to his mature understandings, likewise in dealing with people wise people should be sought out.

The superficial things are easily abandoned when development sets in, the whims and petty desires are sacrificed for the greater way and no longer bother us.

By often thinking about one's own shortcomings and the impermanent and imperfect state of such affiliations, one guards himself three times as much as in the position of a sage, he cannot develop delusion or paranoia, but remains strong and detached, not devoted to the interests of satellites, not losing sight of the whole, the one who guards his thoughts, words and deeds and the gates of the senses.

The relation to the good and the beautiful, to the order, to the starry sky must be developed, if we take up these aspi-

rations slowly, knowing them, understanding them and persevering in them, the law of enantiodromy or the „working of opposites" may be at play, whenever the signs approach and the return to danger is due, we should arm ourselves with patience and firm resolve, otherwise we lose ourselves, „light that shines too much provokes darkness" — Ernst Junger; What is in fullness becomes empty, what is empty can become its opposite, the Tao is within

Freedom should be contained by the responsibility of a mature being, it is to be wisely disposed of by demarcation or constant effort to draw boundaries properly

if someone abuses his freedoms, he damages the organic structure of the other and himself, thus he follows a whim, an irresponsible projection of his defective desire on the space of the other. When two free, strong, principled, and responsible people meet, they are like figures of steel.

Without true piety, without an understanding of their depth and devotion, the ceremonies are but stiff repetitions and soon become a cold, meaningless, empty tradition.

Weak corruption should be remedied by a strong, effective movement, not by putting all one's strength into it without proportion like a young student who, full of enthusiasm and excitement, remedies something of his own accord as if it were a great undertaking, but in an effective, determined way, let things mature and discuss no more.

As the sky approaches the earth, the equinox is the meeting point, or a higher patron approaches the lower, or the intellect of a man meets the reason of the spirit, the spirit meets the senses.

Even when he is hurt, he does not hold a grudge, he overcomes people by looking from above with the gaze of a dragon, he guards his spirit and his spirit flies upward, his foundations on earth — he moves by double engagement, on earth and in heaven, he is one and in unison, the simultaneous rounding off is done by a single means, then the spirit above and the earthly being are in unison. In other words, the instance does not cancel the general perspective and approach, even if it returns bent like a blade of grass.

The sage devotes himself both to nature, which is evident in its workings, and to heaven, which shines its light upon the earth.

Detached and withdrawn from the current of time when it goes against what is right, recognized by insight, opposing it when commitment is necessary — the latter risks disaster and humiliation, because the mass of the threads of events and the spirit of the times will carry us along, if we take a stance to vigorously counteract, the worst risk is to become even worse than the spirit of the times, and become an antithesis to the spirit of humanity, we become monsters.

The universal law is to be understood as the necessity of the destiny that chastises the destinies defined as freedom, chance,

circumstances, determined by Moires, or these threads of events that we cannot change, and that we can direct by being inwardly strong.

Starting from the contemplation of the celestial laws and trying to transfer them wisely to the earth and to regulate the affairs of men accordingly and justly, it is observing and striving for proportions, for the movement of the stars and the planets, for nature, and then recognizing the divine by seeing an order that is numinous, science helps in the discovery of certain laws, but the proportions are established by wise observation, the organic structure is seen, one has a greater overview and tries to mirror these ways on earth, first inside, then outside, the way to achieve this is a matter of understanding, and those who achieve this lay a powerful foundation.

Neither by flattery nor by isolation, neither by self-aggrandizement nor by condescension, one is diverted from seeing the feelings and their threads; one can shut oneself up in the tower one has built and be blind and deluded, or one can observe the signs of the times with the gaze of a dragon with understanding, insight, and foresight.

Egoistic contemplation, which extends to nothing other than confirming one's own view of oneself and one's affairs, cannot relate to another perspective, so that one is entrenched in the subjective view and does not look beyond its limits.

We look at ourselves „from the outside" without falling into our cherished view, critically comparing our shortcomings with principles and what is right — it is a normative and corrective observation.

Whoever uses his independence as an instrument for political, religious, or social disputes loses the ability to participate as a sovereign deputy, as a satellite that supports society. He should neither take sides nor ally with those who violate or abuse his independent decisions, findings, etc. This leads to factionalism and pulling such a man to the line of one agenda, or another creates great turmoil and conflict. He should remain strong and independent, impartial, and withdrawn if possible, so as not to be drawn into these kinds of ties.

In Mahayana Buddhism, a person's movements are judged by the net effects of his activities. If a person does not persist in goodness and goes on to perdition, then the goodness is cancelled, and the perdition remains.

Sometimes it is necessary to separate in order to unite on a solid basis that both parties agree to, and to carry along the resolution and the direction, to direct it on a new path, the process of gathering the released social and personal energies and directing them in a masterful way, if this is not done, the by-products and splinters hinder a proper resolution, biting through for its own sake is survival, or an attempt to grit one's teeth and persevere, biting through with a view that simultaneously incorporates direction, progression and solutions, tactical

and strategic thinking about impact is paramount, childlike engagement with boyish reflection, or reactive response in a simplistic manner, or selfish reciprocation of adversity can corrupt many a man, with a broader view one engages and discards, or self-grinding leads on with resilience.

Discernment and a sense of proportion in knowing the circumstances, the context and the person to rebalance the situation and avoid a cascade of disharmonies on a larger scale.

The sense of rightfulness and fairness that prevails in societies where the rule of just law and fairness is strengthened.

Vulgarity ruins candor and loftiness, intellect, and reason, it reduces to the coarseness of a mind and heart and dwells in ignorance. The more one is helplessly drawn into such situations of anger and loses one's temper and composure — through the force of habit — the more difficult it is to discipline oneself and return to openness.

The forgotten „unknowns" are still a greater danger than the known dangers and preparing for the unknown dangers. Forgetting a known danger is foolish, but awareness of the danger should not freeze us or stop our movements, but they should be continued vigorously, patiently, and carefully. In a minefield, if forced to do so, one moves with extreme caution; in an open plain, one rides briskly. In Neoplatonism, heaven was equated with beauty, truth, and grace. The metaphysics of beauty consists in the fact that, through the innate connection with the

essential, the fusion of one's spirit with the sublime as subject, it evokes profound awe and reverence in the one who partakes of it.

Likewise, grace moving through beauty is a rather delicate thing, it does not yield to vulgarity, like love it withdraws and disappears, likewise love between a strong woman and a strong man carries mountains and breaks chains, in adornment it is subtle and light, like young people in love for the first time, in ferocity it is steel-clad and lion-like.

The star that shines upon us equally in other traditions is the ‚Eye of the Supreme Deity.

The mutability of the forms, the forms of the ideas, the narratives, the social structures, the arts, and the sciences are like clay that must be worked, if this is done following closely the requirements or forms that take shape in heaven, astral configurations of change, then everything is supported by the forces that have their rise and their beginning.

To prevail on all fronts brings disaster. When you try to resolve all matters, you run out of steam and social and personal ventures plunge into stagnation, chaos or decay.

It would corrode his self-confidence and independence and create a falsehood that he could wear like a mask and suffer from this self-imposed falsehood, losing all sense in the end.

Attachment to an external or internal image developed by others or by oneself, which is false and unrepresentative, is such vanity. The way is to be truly honest and introspective without clinging to such mirages of images of oneself, after all, we cannot see ourselves from more perspectives than those we are capable of, such mirages, self-images are the 'ornaments

We can lose the seriousness and reduce the flight, the falcon can be caught and tamed, it can lose its essence, then what was lost fades into oblivion and no longer reminds us of the road we travelled to arrive, we set out.

If one is not confident or does not trust himself and is in doubt after assessing his strengths and abilities, even if others pull him into the realm of influence, he should refuse and take the path of simplicity, he should strategically predict what he is capable of and what impact it could have in the long run for the rest.

They may work in discord, but persistently, when a man is stronger and resists fierce attacks from without, when a man is not destroyed with lies, slander, and intrigue, and yet stands still, the enemies try to penetrate his heart and mind, to undermine the working of his nature, to pervert it, defile it, contaminate it, and corrupt it. If his nature is stronger, they persistently break the man from within and without. It is of utmost importance to be like a phoenix and ask for help in reversing the harmful effects through devotion to heaven, one must also practice spiritual discipline and have a strong sense of integrity

to fall back on, for bad habits can develop, all bad thoughts appear like a mountain of dirt, one must make a commitment to mend and change one's ways and work against the dark force that plants a seed of evil within, it is a battle of the heart and mind that one wages, and a man is recognized by Heaven for waging this campaign, even throughout his life, no matter how much he has fallen into despair or corruption. Someone with a sick and defiled mind and heart looks up. Just as a person afflicted with a disease whispers words of mercy to his loved ones and smiles at them, a person afflicted with a great evil in mind and heart whispers songs to the stars despite the anguish. When you are torn from your firm hold, you stand up, when your thoughts, actions and words are defiled and full of filth, you focus on the open space and use all your struggle and concentration to defeat the evil force — it is stupid and vulgar, in its subtlety it exploits the intelligence of the other, it has nothing that belongs to it, and yet it possesses through delusion, ignorance, anger, attachment and arrogance and tries to make man like itself. Be on guard, because this dark power can defile us and our loved ones to lead us astray. So, when love becomes a torment for both, it is time to separate and seek solitude, hoping to meet again, if Providence wills it, far from this world.

Outnumbered, outgunned and in lonely war, heartbroken and betrayed, it is better to seek the friendship of the starry heavens and the gods who protect us and accept us

Everything would be spoiled or turned into the opposite if our works were not destroyed for mockery, then what „shines"

in the eyes of the dark power would be appropriated by it, among the blind you cannot defeat the enemies single-handedly, but you can remain calm and loyal to the starry sky and carry the essence of your own work and nature.

Be on your guard, for speech can be heard in the wrong and right quarters of the world, it too can be poisoned, ask about the effect you create as if the world were listening, ask — to quote another — „is it wise, is it just, is it non-judgmental?"

Does not mean submissive: inner rebellion can be strength in one's virtues and principles, or their remnant, indestructible, goes with time

A mountain that stands on its head begins to collapse under its own weight, a world that stands on its head will inevitably crumble.

Sometimes it is better to be insane or to play an idiot than to be exposed to dark power. What is „won" by the defeat of superior people is greatly appreciated by the enemy, unexpected changes in circumstances make the enemy uncertain and weaken him.

If the torture chamber is our own bed, we have no choice but to gnash our teeth and survive or perish.

Even if he once remained in the superior position, his effects, if contaminated, are to be considered.

Old passions have taught me well — they burn out in great fire, and they burn a young man, when there is nothing but self-destruction, you are brought to your senses and change course 180 degrees or destroy yourself or others.

As with a paradigm shift, a truth revealed, or a realization occurring, the superficial recedes.

Accelerating times and rushing forward can lead to erecting a tower that fixes time in defiance of change and time. Although it may be fixed for a time, it will eventually be completely destroyed by the times and change, as the laws of the universe have a superior hand in the game, the preservation based on false foundations is bound to be demolished, the greater the enterprise of „freezing" change in disregard of the times, the greater the ruin of the enterprise, which goes in the wrong direction through decay, corruption and change.

When the earth, in disregard of heaven, keeps orders that cut itself off from the change and movement of heaven, the changes of heaven become visible on the earth, when by the laws of the seasons, the changes, the orders that do not agree with heaven begin to implode, to rot and fall apart.

That which matures in patience is stronger in setting its accents wisely when it comes to adjusting the times

Bad mental habits are difficult to eradicate, mental discipline and the pursuit of the right path, integrity and conduct

should remedy the effects of disease, but they cannot be completely reversed, wounds can be healed but the skin is weakened, any looseness of character should be avoided.

One acts in accordance with fate or the times and does not fixate on the tired bad times when good times come along, although this requires strength of mind and self-control, which not everyone is capable of, especially when going through an abundance of afflictions — to protect oneself from the return of torment.

Nothing hidden, sincerity and honesty with the heavens, you do not need masks, because he is transparent, everything hidden comes from the dealings in the world of men, however, it is in stark contrast with the heavens when this falseness arises in dealing with the divine, when a man masks himself before his relatives in order to gain a temporary superiority in his plan, everything is known, when he continues his habits and pretends to deceive or trick the heavens, he is exposed at all times.

It is a spear that gathers air, and although it flies straight, it falls for lack of kinetic energy, so with forced, hidden intentions that work for the worse, but whenever someone engages by willpower to impose his vision by will, he finds himself to the will and the co-dependent network of events, he loses his innocence in the eyes of destiny

Lady Chance, Wheel of Fortune, the former characterizing the unforeseen, the latter the changes.

One does not seek advantage, but works, set in motion may bring an advantage, but it is not a possession, and one should not be attached to it.

For so many stubborn people mistake what agrees with their fanatical zeal for a personal projection, a fool may have unshakable convictions and faith, but does that make him wiser? From natural wisdom, things arise that are consistent with the workings of heaven, then a jade-like perception develops.

Fatherly and motherly in spirit, detached, impartial, perceiving the interdependent organism, perceiving, and penetrating the whole, and reflecting on how laws and reforms can improve the good and improve or eliminate the wrong that led to the bad.

In the freedom of feelings and the focusing of ideas through the heart, one with him — a characteristic of true men and women.

In most menial tasks we must be perfectly at one with the object of our doing, and in the great tasks we must be perfectly devoted to and at one with the object of our doing-without attaching greater value to the latter than to the former, whether we are cleaning the stables, washing a dish, assembling people, or governing ourselves.

Innocence is not naivety, wise prudence and awareness are required to recognize.

Omnia mea mecum porto: All that we have we carry within us, the gifts of heaven hang over us, and even if fate leads us nowhere in earthly affairs, we find comfort in the greater company of heaven.

Holding on also means expanding inward, it is a highly concentrated enterprise where our inner strength grows over time, an activity, not a passive enterprise.

When firmness and truth are abandoned, one pursues wrong ideas with strength — everything goes in the wrong direction

The spirit of heaven is contained in the mountain-like man

What is pondered and resolved within as right and wise is of greatest assistance throughout life.

If he loses his composure through anger, resentment, or dislike, what good is his former firmness? He must retain it or return to it again and again

Change of direction of nature, the opponent is disarmed, as if one appeases an armed man with diplomacy and mediates

You cannot fight with a greater force if you do not have the same force, so you should gather your forces and think of approaching, only if fate wills it, you have a chance to defeat your opponent's force by hitting him at the root of his force, it

should be done in wisdom, better to have an ally than the opponent dead.

Natures of men and metamorphoses, like planets in Western astrology: genii of a man or woman in excil — exalted individuation, striving for the highest of their nature, in refinement and inclined to the divine; domicile — in harmony with their nature and inner genii, „wearing themselves as good clothing", banishment — the abandonment or withdrawal from one's nature into the negative, as if one were degraded and perverted; fall — the inversion of the excelled parts of nature to the vicious and base, to the bad.

Guard the words, and train with the means of words, otherwise the character corrupts.

In the position of a free man, he unconsciously seeks the entrapment and trappings of others, as if captivity were treasure, why should he lose freedom for the treasures of others?

When one correctly assesses one's abilities and talents, juxtaposes them with one's circumstances, and correctly assesses one's place and position in the world and in social contracts, one becomes aware of one's situation and is conscious of the fact that one does not rush forward to fight against all ties or to further unsettle oneself, nor does one reject everything and rest in a stupor.

Threads woven wrongly bring misfortune, great foresight and insight, knowledge of effects and causes, time and its spirit,

the state of nature and the minds of men, principles, humanity and directions, and spontaneous insight into the big picture that guides it with wisdom and firmness are most needed.

Ignoring responsibility, being unaware of it, or pretending to be ignorant to shake off responsibility leads to a blind leader who is unaware of the harmful influences he exerts on others.

Introspective: Even when not in a position of influence and momentum is lost, the weight of perception and insight can be too great to handle. The tension between size and breadth of character and the perception and inability to exercise it can bring about either humiliation and feelings of inequality, or suppressed frustration that further leads from compassion to, or resolves into, anger, rage, it to face inward, then one rounds and gathers and strengthens from within, whenever insight penetrates to the core of the self, one attains heaven as if one transcends worldly affairs, that is a correct approach to the sage's hood: one can sacrifice all that is worldly and take the firm path of a sage, or one can choose to engage in the world. The balance between these two choices is a steep climb, and often the result is a great fall; It is better not to look back at the things that have been left behind, sacrificed, they will bring no comfort when the mind develops into a completely different conception, a monk does not become a dedicated hero, a sage does not make contacts with the lowlands, to escape his mountain, and yet it should not develop into isolation, revulsion or misanthropy, but a detached wise retreat, a refuge to be found even in a busy city — within yourself Heaven will be tested as

you mature beyond your old age, live in harmony with the maturation, try not to violate your allotted time and relegate yourself to youthful folly.

To combine the sublime with the strong, the mould into which the iron is cast is gentle and can break, but it holds a fierce element. When the iron solidifies, the mould is gone, although at first it supports the molten iron, then it is superficial, then everything belongs to the hardening of the iron in skillful hands.

Perseverance in superior cheerfulness, touching determination, loving kindness as Buddhist stanza, one breaks many evils in this way, one survives and meets many misfortunes and sufferings by such strong determination.

By pursuing his own aspirations, he opposes the others, Chuan Tzu: „If the melody is tuned too high, no one can sing along" — depending on the times, tuning too low causes us to lose our inner composition, which must be determined by insight and the signs of the times.

One should also know the limits of one's integrity and not rise above what one thinks one can handle. Knowing oneself, it is better to responsibly limit and restrict oneself than to risk losing one's integrity, composure, and inner strength.

It is as if we hold on to a position of convenience without paying attention to the times, or to a loyalty that is another. If

the latter is not realised, we create dangerous conditions and accumulate more errors, that is, the inferiors are in a superior position, a completely different situation arises when the inferiors are on the advance and the superior try to secure their position, despite the threat of danger.

We do not tend to hypertrophy a life content; we round it off and complete it to the extent it requires.

It is hard to tell if someone is authorised to teach, or has the right backbone and principled stature, or the right methodology. There are so many charlatans and those who have something else in mind when they explain things to other people, likewise people tend to open their eyes and ears to anything that suits their own taste, they can justify anyone as a teacher, while we do not have the quality to teach.

If we do not put away evil at every stage, defend our nature and character, we will be contaminated.

Causality and the web: If we do not yet find a way to cut the interdependencies, we may get caught in the threads of the web, either the perceived, illusory ones, or the true ones. What is true on the subjective level may have objective consequences; that is, if we are ensnared by an illusory web cast upon our minds, we live it as if it were real, only subjectively, but it has objective effects, namely suffering or delusion.

What is simple and clear can be understood. There is no need to go crazy with overused phrases when talking to someone who does not know them, it is like eating a bowl of rice together instead of preparing a big feast for yourself and excluding the other person.

The path of least resistance does not mean to lose everything and to give up one's principles to run like a young goat towards the first open gate, but to see the way out with a sense of proportion and thus to take the path of least resistance.

Like the torches that guide and illuminate our paths in the darkness, like the lamp of the hermit on his star, they are beset by darkness, but they hold fast to their goal and are sustained from without by the power of heaven and purpose.

The spiritual fire is constantly renewed by the heavens, it never burns out, like the suns its radiant light is renewed by Aions.

Responsible freedom is also responsible limitation, not by coercion, but by a free attitude that recognizes where the limits lie, and by rounding out what is given and known, according to ability and skill, proportional to need. Pioneers and rebels find these limits themselves when they burn their fingers and discover what their minds and feelings are capable of and make new discoveries in the light of reason; traditionalists and hangers-on learn about these limits through social contracts and exchanges; there are those who explore, those who con-

struct, and those who maintain, those who reform, and those who thrive.

The image of the world is rearranged, renewed upon waking, the mind and senses imprint it, the ego creates an illusion of permanent continuity, something tangible, it flows through consciousness.

When proportion, mediocrity, and measure have been set in motion in life, old age is a gift and a sign of returning home after leaving tired bones to decay in the cycle of nature.

With age the senses, body and mind, refuse to obey our will, we approach the realization of the state of our animal body in great sickness, and in old age we approach that melancholy realization of how better it is to prepare for old age by knowing and training this to preserve our mind and serenity for the senile period when we are more likely to depart in wisdom and in full command of the sobriety of an old mind.

It is the case with withdrawn or introverted people, these who build their inner temple and carefully furnish it with strong, purposeful and beautiful things, shine them forth as mature works later, or in parallel to their development, these who shine strongly at first, but lack foundations are youthful fires, they are also beautiful, but they lack the fixed conditions to last and built monoliths of their lives, after all both fames are rarely lasting, and they are soon forgotten — it is better to strife for the better in others, than that of preserving oneself

in memory, the ideas put into motion for excelled effects in others are worth many a greater thing than short-lasted fames. Who remembers teachers of Confucius? Yet they trained the young boy and make him outgrow them, a master who did not leave a greater disciple than himself must surely consider himself peerless yet saddened, ‚if there are no monks, there are no masters' — in other words, if there are no aspirants, the jewels are not found.

It is the case of withdrawn or introverted people who build their inner temple and carefully equip it with strong, purposeful and beautiful things, which later or parallel to their development shine as mature works, which initially shine strongly, but lack the foundation, are youthful fires, they are also beautiful, but lack the solid conditions, to endure and build monoliths of their lives, after all, both celebrities rarely last, and they are soon forgotten — it is better to work for the better in others than to preserve oneself in memory, the ideas set in motion for superior effects in others are worth much more than short-lived celebrities. Who remembers the teachers of Confucius? And yet they trained the boy and made him rise above. A master who has left no greater disciple than himself must surely think himself incomparable and yet be sad, „if there are no monks, there are no masters" — in other words, if there are no aspirants, the jewels will not be found.

This attraction is natural, but when blindness takes hold of man, it must be dusted off in the mind and heart and rediscovered, obtained and maintained. Breaking this connection of at-

traction is a plan to separate men and women from heaven, when ignorance is transformed into knowledge, lies and deceptions are branded and the connection is uncovered, one is at peace and persistently strives to strengthen the connection. Heaven is found in silence, there it is full of sounds and non-verbal language, signatures of ideas and concepts suitable for interpretation, everything is revealed in this silence as it is full of content, hearing relies on the acumen of the heart and mind of people, it is received spiritually when the mind and heart envelop it.

He cannot see through his own mistakes and falls into the trap of an adhering deception.

The passage from a good intention to execution, when it agrees with what is right, produces effects, likewise the passage from an evil motive or intention to execution, both threads produce habits that imprint themselves on the mind and heart, it is of the utmost importance to act in such a way, that good character is polished and nature is elevated, the mind that is poisoned and yet refuses to act should be improved by personal commitment to reverse the poison and serve the antidote, wearing the armor of learned antidotes and healthy habits best protects against the poison.

Autonomous movements with one's genii are in harmony with the True Will, which reveals itself as one with the expression of Heaven. What deprives us of the genuineness of the expression of these genii is the prevention of the natural movements of our innermost animating essence.

The movements of desires, the movements of the heart, if not controlled by the intellect and the resilient spirit that leads to wise resolutions through the intellect, destroy one's life and the higher, purified nature. There is a difference between being an „excellent butcher who slices everything with the ease of spontaneity", or a „warrior who slices three enemies with a graceful movement of joy", or „a sage who, with a thought inspired by heaven, ascends to the highest mountains", and „a butcher who, in a bloodlust, makes a crude effort that borders on being a murderer", or a „warrior who is involved in a war, nothing more than a hired assassin', or „a sage who tries to force his way to heaven", without understanding that he himself is the obstacle", in other words a difference in degree between „agreement in transparent honesty and sincerity between the being, man and heaven" and „a notion of falsity, non-genuine strife, which is both with the genii, the spirit of man, and with heaven, the animal „heart and soul" will not be on a path of excess like a human being, a human being deprived of life and essence, the heavenly nature, is more excessive than any animal could be.

Responsible self-commitment produces a stronger, more determined mind that acts with nobility unbound, it directs the growth of a tree, if it is too stiff, it is like a bonsai tree, if it is too free and loose, it is sick and misshapen, as if it were standing on bad soil, how great is the effort of a wonderful tree to reach its full capacity, like great redwood trees!

Nothing good comes from inner restlessness; in such anxious restlessness or over-excitement one should not make decisions or act until one is inwardly calm.

Let us remember that it is by what we are that we influence. People may follow the greatest scoundrel if he has inner fire and ignore the noblest person, likewise, the inner fire of a noble person who steers things in the right direction is of the greatest value! Be careful with people with inner fire, they may not know where they lead, or the effects of their power may be detrimental to the whole.

One himself falls into traps set for others or prepares a miserable fate for others who are drawn into his secret plans.

The great hearing is leased only to noble, open, honest instincts; the secret machinations are confined only to a certain group of focal points. The latter, however, can spread by capturing people and holding the great hearing and driving them away with noble, open, honest instincts, as if they were sowing their thoughts, words, and deeds on a barren or impoverished soil.

The inward movement reaches its peak when it emerges. Inspecting and reflecting our innermost is like a hawk soaring in flight, then when it looks down, it is seen from afar and sees everything that sees it.

Gladly, if it does no harm, if this gossip harms, it is tantamount to slander, without essence, the wind blows empty,

when the greatest words become empty and degenerate into vulgar self-evaluation, they are of the greatest harm, they lose their sublimity and overarching wisdom and become dangerous gossip, when a great sage is transformed into a vulgar lunatic, his words are stolen, often with the worst effects.

The potential of choice and action opens in the foreshadowing of events.

A tree that reaches its best momentum focuses on strengthening its branches and roots.

After the act we reflect and regenerate our forces, strengthen the branches and roots.

Analogies: unfinished works, unbreathed breaths — to solidify something without finishing it does not bear fruit, the former is of inferior quality or falls into ruin or brings bad consequences, the latter can lead to suffocation and the next breath is hard and fast.

The expansion of nature, of works, of imagination, of concept, requires extensive exploration. This mental activity shrinks them to their essential parts and makes them fruitful, communicable, and well understood. If one masters a science well, one speaks about it in a meaningful way to an expert and non-expert audience, in simple and complex ways, similarly, if one masters one's essence well, one expresses it in a variety of ways, depending on the audience — you do not behave like

a general in front of your friend, you do it in front of an army, you do not behave like a beggar when you have food, but when you are destitute, what else can you do but behave like a beggar and be one, even if you were a general before? he hides his nature when it is expressed superficially, he expands his nature when it is necessary. And every time he expands his nature, he tries to contract it to the extreme, according to the situation, according to the need.

If one spins too many threads, whether benign or malicious, one gets caught in the web of others.

It is a matter of discernment to detach from the external world and turn to it when necessary.

Characters and natures sow destinies" — which means that we do take responsibility for the consequences of our existence, but partly, being part of causality, we can trace selective trends of events with the density of causality, self-love defeats us, non-attachment to the self and good behavior protects us.

The search for knowledge, wisdom, or keys in the desert leads nowhere, even if we are convinced that he is searching in a treasury, this may be only an illusion. people who are devoted to studied knowledge related to mysteries may seek it all their lives, but a fool who acts out may happen to find it faster, too much aversion of the former, both the studied master and a brilliant fool may find a way that excites too much envy and hatred of the studied pedants, and inferior fanatics, though

they should not be discarded by an astute sage — „a fool has a right to live, just like any other," if „we can talk in many ways" and yet retain the dignity and honesty of a clear mind, we can find allies among everyone without demeaning or decomposing our natures one inch.

In some cultures, women were considered the „steel centre of society," to be relied upon if they were wise and strong to know themselves. The Huns were travelling and relied on a matriarchy, in China it was different, but to mix modern concepts and apply them to these social and intersex arrangements misses the point: the majority of women's „liberation" was taken from the „liberation from the Judeo-Christian model of woman", a reality constructed by a Judeo-Christian slave morality patriarchy, a Roman patriarchal woman, a Thracian woman, a Hindi caste woman had a different role, identity and parity in their respectful societies.

No task is too small not to be turned into a goal, even sweeping the streets with thoughts that do not digress from the task is a whole effort. One folds the petals of one's mind within oneself to enlighten and protect it.

Retreat can be a sign of strength, for it is a wise decision to leave the field without wasting determination on unsuccessful advances.

When we are in full possession of our spiritual powers, we do not retreat. When darkness spreads, we do not waste

strength by fighting it, but look for safer grounds to reorganize and wait, trying to slow its progress if we can, even individual opposition to the state of things is an impulse, that does not remove the contradiction between right and wrong, but one does not waste one's teeth on a progressive state of doom, no evil added to evil — one can easily be drawn into darkness when caught between helplessness, despair, pity and anger.

Seek safe ground in life when encircled, strengthen your integrity and clarity when torn by madness or sabotaged by inferiors, reclaim yourself and firmly establish the roots of your being. In death, retreat to the ground of great deed and shift your life into spiritual territory, expression and deed continue in this way.

Even when the crowd of inferiors approaches us or is close to us, spies on us and tries to control us, we keep a mask on and maintain honesty towards ourselves and our character. In this way, although we are unknown, we are still fully known, because even if the inferiors know us, they cannot penetrate the core of our being; their foundations do not allow it.

Let your nature become strong according to its capacity, then freeze at the bottom and raise the summit. The top of the mountain does not touch the retreating sky, but remains in its integrity as it was taught, becoming an emblem of its foundations.

As the superior man is brought to a standstill by the recognized restraint of heaven, so he must be rebuked in a profound way, he has recognized the depth and restrains himself.

Persistent in task, strong in retreat, „one may retreat to higher levels in the course of life, but fill this with greater thoughts, undertakings, acts of life and expression, yet in sparing and simple contact with retreat one is not left behind, distracted by lesser things, it is not inactivity that is unproductive and unfruitful, it is creative, silent and yet determined."

Misguided or purposeful perseverance can turn into fanaticism or zeal without wisdom, likewise perseverance directed to wrong goals is unwise, often a strong and righteous person strikes the wrong rock blindly and continuously, to cut the Gordian knot with a determined step means to be „one with nature and heaven".

Any inflation or hypertrophy of one's qualities, whether perceived or not, inflates one beyond what one is and entangles one in a spider web of illusions and a web of concepts, abstractions, illusory relationships, etc. When it bursts, one seldom falls back to what one truly is and has difficulty regaining one's former status, perspective, principle, and direction. Preferably, removing the flaws in his mind and heart and moving wisely, according to skill and circumstance, removing the thorns from horns and head one by one.

They are brought about by the inner gravity, the trajectories of the subject of this gravity or one's own actions, demonstrations, behaviour are the executing gesture.

Going back to basics, cutting through a stubborn, sorrowful delusion or ignorance has a beneficial and lasting effect.

He who is aware of an impasse finds a way out, sooner or later, inwardly or outwardly. To stop and resolve does not mean to submit or to give up one's ideals, it means a cooperative solution found somewhere outside the deadlocked situation.

In a shell a pearl is born, then it is offered to heaven with all its power.

The unborn nature of consciousness, likewise — the refinement of the mind through alchemy until it becomes itself again, it is not in the state of fall, but in the state of new birth, potentiality, and return. Through spiritual techniques, exercises and a good life, or — primarily — through instinctive understanding and the becoming of that understanding through practice.

When we lose patience with the situation, we divert our course. The integrity of a flowing water moving forward when it encounters a disturbance or obstacle is a matter of integrity of character, not of enforcing decisions.

Between despair and affirmation there is an attitude of sorrowful perseverance, it strengthens the character and gives it

power, which should be preserved. If we shirk this woe, we forget the burden, throw it away halfway, and degenerate into irresponsible arrogance or childish stupidity.

Misguided persistence borders on stubborn ignorance, it brings unrest.

A loss is „the return of things to nature and to the gods"; a gain is a temporal thing used for right or wrong. We should detach ourselves from the by-products of such things and check the gain at the right time so as not to accumulate things to which we are attached, otherwise we may threaten others with excessive loss and poverty. Any gain of character is the effect of its brilliance, but if the gain displaces the character, it kills the light, and so both the character is empty, corrupted, and the gain is used badly.

When is the light nature overshadowed by the dark, and vice versa, when is the light leader eclipsed, or the man of the dark nature of the low becomes light? This is not only a question of behavior, but also a question of causes, effects, and destinies. And yet you relate everything to the work and polish his nature through yin and yang in the tension to give birth to a diamond. Hardened, perceptive minds absorb both, but steer in right behavior, despite the storms and hurricanes they brave, in light weather they do not change their perseverance and inner truth and integrity an inch and return to it at any cost when disturbances temporarily break their way.

Overcome to surpass, the tension of overcoming builds lasting, strong characters.

Even when our light is turned into darkness by strokes of fate, it is of great and noble value to protect others from the devastating effects, despite the evil inclinations that have defiled one's nature.

In conflict with the host, if one rejects the offers based on principles, one offends him but retains his principles. If one is not so understood, one might be ridiculed, or even worse — if one recognizes one's principles as higher than those of the host, one becomes an enemy, like a thorn in someone's side, but in the eyes of heaven one remains true to principles and honest to oneself, transparent in one's actions.

Those who speak ill of us should be overcome by unshakable loyalty to one's own inner truth, which one practices, so that when one has, say, confirmation of one's path or indications of progress and accomplishment in the inner sphere, one takes a steely path, all naysayers and scoffers should be ignored, if someone's privacy is abused from the air, but his private revelations surpass those of prying eyes, he should stand firm on his path, for even those in flight can be blinded these days. The wounded hawk without wings sees and remembers more than a sparrow in flight, chattering incessantly with the hawk trying to outwit him.

You cannot quickly heal or repair broken people and societies, it is easier to spoil and ruin them than to lead them to recovery and protect them through firmness.

In no case should we inform the other about our inner reason and deep understanding of any situation, attentive, sometimes traces of madness help us to be discarded as a potential threat, another thing is memory — you can forget your inner lamp and become mad out of action, you can forget your deep understanding — but once the movements of the other and the causes and effects are understood, they are a source of action if you think about them and make them intuitively, almost instinctively.

The existing tension is not resolved by taking sides. Any contribution or strong movement reinforces the opposition, for in times of discord all movements are read into one side or the other, further fragmenting and splintering all sides as they all read „separately" into their own sides, what is read „in unison" in times of unity, what is vague is tainted with bias, what is radical is rewarded, what is wise is discarded, what is strong with opinion wins over the subtlety of the discerning.

The tense opposition, resolved by the transcendent/wise Third or Other, redirects the opposing energies into creative joint action in unison, whereupon the opposition very slowly rebuilds. However, if sustained, the energies can implode and then dissipate into a catastrophe, a social or personal catastrophe

With patience and decency, it is more difficult to overcome and stand straight with one's principles among the wrong people, because among those with whom we find a synthesis of understanding and empathy, when we break out in anger, only enmity results. Having unconsciously seen that they cannot achieve what they have tried and that there is no parity, they go elsewhere without hatred, anger, or violence.

Even if an army of millions rises against one, he is free if he lets go of self-imprisonment and follows the firm and right path, it has the beneficial effect of strengthening one's character in toil, humiliation, perseverance and persistence, in the end one does not become the victim of perception, whether one is really conspiring against it or is paranoid — one silently foresees the movements of the enemy and checks them in the mind. One puts aside any sense of annoyance and overcomes the situation with a firm mind and way of thinking.

If one cannot find attachment to a close friend, may one find attachment to the gods and their providence, which establishes a correct relationship with the heavens and sweeps everything into a necessary order. Soon the friends will come again.

The dangers are many, beginning with alienation, dehumanization, being naked before the enemy, opening the gates of abuse to the enemy, inflation and megalomania, arrogance and excess of self-esteem, exaltation over the world in excess, the despair and heartbreak, the lack of attachment to anyone or anything, sinking into nothingness, losing the thread, wasting

the forces, losing the principles, becoming a misanthrope, becoming infested with vices that are difficult to uproot. The enemy always tries to isolate his opponent to destroy him from the outside and from the inside. If the enemy tries to isolate himself as well, he will be doubly ruined — by his enemy and by himself. If one defeats oneself in this way, one falls; if one is unconquered within, one perseveres. May one find a continuous affinity with the heavens and deities and return to it in such a case. The enemy may try to undermine and overcome such affinities, but once the affinity is established, it runs like a permanent, well-woven thread.

A faithful companion or wife recognizes the blackened shell and takes great pains to break through it, bringing out the diamond of affection and friendship.

The inner perseverance that overcomes the storms and harassments around you, you perceive and notice everything with a sharp mind, you foresee the movement of the opposition and predict possible obstacles without avoiding them, but you pull the strings and weave them into a steel rod with which you command yourself, he forges the character, whereupon weak people engage in all kinds of retorts and confrontations with unworthy things and thus do not develop a strong nature, moreover, you gain a superior position in your mind that dominates the field of your vision without the slightest gain from the advancing enemies, you do not lose your star easily It is worthy to appease the gods and ask for audience, by which is meant genuine interaction, so that they may guide us and con-

verse in quiet idea and inspiration when men are unreliable or we cannot afford hidden ties that would corrupt our commitments.

If you do not find support in men, find support in the steel of your mind and in the gods. May they strengthen you as you commit yourself to heaven. Be careful, because this can also lead you to develop distrust of everyone, and then lead to contempt and hatred, you should get rid of such feelings and meet people as people, the gods as gods.

The fates are cathartic, the questioner, who has almost reached a fixed place, watches the rain falling through the mist.

It has the effect of getting rid of the burden in the first place, a grudge is our burden, not the others", hatred is a subjective attachment to the subject of our hatred, it also releases the guilt or shame in the others, that lets them continue if they understand the mistake and correct it — that is punishment enough if they do not — that is not in our power to change it.

Awe! Awe! the dragon's lightning strikes! He disperses and corrects, he brings things in messages and movements, he straightens the corrupted roots of natures, he brings the limits to those who had lost their way in the spirit.

He does not ruminate on mistakes but resolutely corrects them, he does not dwell on the mistakes of the past but resolutely carries a proper view of the present and the future, like

rain that washes away stains, he should not be caught lamenting a mistake, least he commits more and gets used to them, reality should not be frozen in this light, those who are prisoners of the past and transfer it to the present are the prisoners of reality, they are more busy living above the past than living the present and drawing wisdom from past experiences.

The truth is brought to light by a single masterful stroke, it exposes the enemy and renders him powerless, the arrow carries support as it shoots through the air, the Buddhist adage „accomplish everything by a single means" applies, this means, applied to time and change with natural force, solves everything for the better if one knows throughout life what means to use, he shoots his arrows at the right time and place and always pierces three heads, the heavenly archer rides like a Mongolian horseman and measures the distance and by intuitive flashing hits his target in an almost impossible way, wisdom is an ability to do the same in the affairs of men, heavens and hells, be it by talking, commanding, acting, action, retreat or silence, one knows when, how and why.

One should take measures that are continuous and not cling too tightly to one's temporary well-being. If one loses one's vigilance and gets carried away by the situation, one wastes one's habits and ways, methods, and wisdom, one should face life and engage oneself in any case, not losing one's hard-earned experiences and not forgetting them.

The means should be prepared and regenerated, they should not come to a standstill, lest we lose them like tools through carelessness. The golden mean is like the philosopher's stone, a source of inspiration like a muse from the fountain of heaven.

As with happiness, the reduction of misfortune leads to happiness, happiness is not recognized by the abundance after the misfortune has ceased — sometimes the reduction of the burden is happiness valued for its own sake, as if — freedom from a misfortune were happiness enough.

The increase of the happiness can create saturation, or the fate can take away this happiness and bring about unhappiness with it, also the laws of the organizational, informational entropy and the negentropy in the biology.

Some cultivate great characters under great stresses and have enough strength to enter the field of action and utilize the resources, others simply retreat because they lack the vital drive or enthusiasm to perform such deeds, which again is the demarcation between a hero and a sage.

An inner transparency, one with the world, honest with its movement, and of course, better to be in honest anger than in false sympathy, better to love honestly than to hide antagonism — the latter are simply not transparent in the light of the unfolding of the cosmos, they are not real tensions in which two polar opposites fight with each other, but false facades of tensions that twist the root and deform nature into

grotesque theatrical masks. When they grow into us, we suffer like suffocated trees; when we discard them, we reassert our character, nature, and inclinations.

Everything in the right form, a fountain, the top is the source of consciousness, when it falls and fills the lower spheres of human intellectual, emotional, and instinctive life, everything is balanced and harmonious and set in motion in a magnificent way.

Responsibility in dealing with the lower, or how much one may say, act, give and do in order not to spoil, not to harm, not to damage the lower, self-restraint in passing on, a master does not parrot everything he knows to his disciple, but waters the disciple and lets him grow out of himself, because the roots he develops are strong and his own, which he must nurture and develop further.

With the character, the virtues, and the vices, it should be kept in mind, be aware of its shortcomings and excesses to round them off, to be whole.

Autonomous self-correction is a characteristic of a mature mind that has developed a sense of good and evil, right and wrong, and learns to balance it wisely and justly, one expands it into inner cognition and contemplation, but one does not make demands outside of oneself, when enemies or misunderstandings try to force one into obedience to a wrong enterprise, one must be resilient and not be drawn into their ways of acting, vi-

olating, or believing, even when threatened or intimidated. The spirit bound to a star of consciousness is not afraid of punishment to the body or mind, it is always free. If the enemies are stubborn, foolish and violent, one persists in silence and remains in one's inner truth, no blows should be struck until a means of dissolving, disarming or killing the enemy is found.

To understand an exalted position in relation to heaven is to understand the totality of events that have been set in motion, and thus to improve, harmonize, weave, and correct, as is justice

A bodhisattva sacrifices complete liberation out of compassion, a sage sacrifices the movements of his freedom to bind himself to people, masters and beloved ones who could return to TAO, who have committed themselves to this world and have stayed behind to guide others, but the higher element refines the lower and strengthens it in its foundations.

At times weary, we want to leave, and crave for liberation amongst measure, then another relief as we look around and there is too much to do, these who once fell for the world do not abandon it easily.

Whether one should sacrifice one's higher nature is a matter of discernment and sound judgement. One should not keep it as property, nor dispose of it freely, but manage it thoroughly and yet not separate oneself from the lower nature.

Ancient lore is not only for study but also for reflection and internalisation, there is a treasure in the books that can be applied considering the times. Gigantomachy or the battle of the titans within, of nature, of character, of ethos, of principles, of spirit, etc. is a constant process, one advances, establishes foundations, survives sieges, etc. one develops an ethos and then sets one's actions against it, there is a difference between a consciously developed ethos and a conditioned ethos, there is a difference between going back and forth willy-nilly and consciously committing right and wrong, a consciously developed ethos is rational and finds its basis in insight, observation and understanding, a conditioned one is what was thought and is carried out unconsciously and tends to be shaky, there are people who move opportunistically across the fields of events without a backbone, and conform, there are people who are semi-ethical but do not know why, and are afraid of overstepping their bounds, but it is a tone-deaf but healthy feeling, there are those who follow a path of ruthless abuse of semi-ethical and conditioned people, having a superior hand in exploiting them, and there are those who consciously oppose them because they see the harm they are doing to the whole, whose ethos is based on observing the laws that govern people and their various natures, and who are forward-looking.

When corruption consumes us, we may be demoted to the inferior lot, and then we are gradually removed, that holds a lot of hurt and ill will towards the rest, even when the higher people we once belonged to begin to rise up, we then either turn to inferior intrigues or withdraw from the scene with hurt na-

tures to contemplate things that are still possible, not adding evil from a hurt nature is also a gigantomachy.

Only cold-blooded animals have poison, never underestimate the thirst for blood and the revenge of a bitter and defeated man, in wisdom he still tries to warn, in malice he begins to observe the folly and self-destruction of others

Especially on the way up or in an exalted position, one must be especially on guard for the sake of oneself and others. A man with a dagger and the status of a downtrodden common beggar is more dangerous because he can use it at will without being controlled by hierarchical and traditional feelings, or social constraints, a mage with a sharp tongue can use it to kill, negotiate or create, but a downtrodden dog with such power will use it in a way appropriate to the treatment he has received, wheels of fate turn, overcoming is especially important in a matter of power and command regardless of status.

Measure always means against odds.

Constant danger should not cause us to dull our senses because we have become accustomed to it. We should always be fresh, as in a spontaneous Sabre dance, focused and ready to confront, interact, retreat, strike and defend, observe, and evaluate.

While murmurings, gossip and slander and lies develop, while one's undertakings are openly mocked without being

asked and censored, it is a way of strengthening the principle and unshakable maturation to stay on the path with the inner truth, if it is really wise, one should move away from such a place, if that is not possible, one should adopt a quiet, friendly and withdrawn attitude in order not to be hurt or attacked.

Contemplate your defects — correct them — Buddhist stanza

A wise, powerful woman is a great person, equal to great men and in no way inferior to them, but if a wise man wants to submit to such a woman, it weakens his nature and independence, Samson and Dalila, a man's strength and intellect atrophy when domesticated by a woman.

Gifts of darkness should not be accepted, they are a method of creeping into the mind, whatever the intent, ultimately it is eaten away by the nature of such a gift and its source. When darkness sets us in motion, we set ourselves in motion with heaven in our hearts, maintaining a strong stance and a principled vanguard in an exposed position, yet vaulted in our own inner truth and its resilient, tenacious defense.

Ancestral ties commemorated, and offerings to the spirits of one's clan with whom one has an affinity. A reference that binds the communities beyond the mere mortal bonds that dissolve and break without there being a unifying idea that each internalizes but acts together.

Morality is the regulation of the natural law of instinct as well as that which aspires to higher things, and sets limits to behavior and introversion; it is the interpenetration of laws, traditions, and codes established in a culture or civilization; it is taboo and sacred, its hallowed modes of action, The intellect and reason, Platonically refined and radiating down to earth from the world of ideas and forms, is wholly moral (approximation of behavior), but in this case much of morality can be written into nature, and it is not so, to quote Ernst Junger: „There is a difference between ethos and morality. A warrior follows his ethos, it can be morally subverted. Traditional law and being are at odds with each other".

The ambiguity of interests is overcome by a single goal. From this position it is immaterial whether it turns for good or ill, the energies of the mass are directed where the wind blows or where the leader goes, the mind and feeling of free individuals follow reasonable aims and prospects, and so it is a greater peculiarity to gather such people for a common purpose.

Thoroughness and sincerity always direct the loose ends of the mind, guard your mind against falsehood that appears as honesty, it is self-deception that should be eliminated.

The weak surrounding the strong have a corrupting effect, the strong treat each other equally and strengthen each other by leading the weaker.

Just as a plant develops according to its phenotypic makeup, with variables in expression, variety, and environment, it is important to be great in small things and small steps, so that later they can unfold and reveal their character.

Characters and natures understand themselves with hidden spiritual connections that some recognize unconsciously, it is the affinity in the spirit when in fallen times all ruling elites are of inferior spirit to ours, let us find affinity in the low but great spirits that are equal or similar to our own, they are immediately recognized rulers can also be considered the heavenly forces, the deities, masters and mistresses, liberated spirits.

If you charge upward unimpeded, you lose your cover, and so your momentum can break down at a certain point, the famous „fall from above".

Sometimes excessive caution can be a hindrance to one's actions

One withdraws into silence and guards one's speech and thoughts whenever possible. Carrying the burden in silence is wiser than speaking without being asked, thoughts should also be guarded, but not at the cost of losing depth and connection with the divine, otherwise superficiality is the result and forgetfulness the consequence, in darker times it is better to be thought a madman, reflections when one comes into conflict with darker forces, seriousness, intelligence and earnestness of purpose can lead to terrible results when exposed and em-

ployed to evil or the corrupt, a madman can be a wise man outwardly — the dark forces are not threatened by a foolish madman and so he can pursue his tasks with sadness — in silence, whether this is the act of prudence or true madness does not matter, inasmuch as in the latter case one can gather his composition within, and yet certain eccentricities protect him from this, being a threat to others when he is used by the darkness, and they protect him from unnecessary risks and foolish moves when he tries with all his might to strike and attack with melancholy and a heavy heart, what seems like an offensive against the windmills is a reactive attack against the image of the times that one sees clearly. This move is that of a youthful folly, but it must be done to retreat and gather later, one must recognize the times without growing into the fall and maintain a strong sense of principle, the enemies are forgetfulness and corruption, one follows the other, what is contaminated with corruption must be kept in check by extraordinary effort, for corrupt minds bear greater blows than those that are untainted, otherwise darkness spreads through their veins and soon poisons the heart and mind, it destroys character and nature, for it replaces actual knowledge and greatness of spirit with the pettiness of delusion, ignorance, forgetfulness, irrationality, stupidity, malice, anger, hatred and envy, it disrupts superior people by bringing them down through inferior machinations, by mass they may surpass many, but repeating the Buddhist teachings „even an army cannot harm us if we do not reach for our self", „we are not slain, nor do we kill", how can an enemy slay us if there is no self? how can we slay if the enemy has no self? To slay us, the darkness must make us

believe in our self as a quality, and then bind us to that illusion. Then we can be easily defeated and deformed, but if we detach, we are undefeated.

Overcoming with joy, or as a friend of mine used to say, if one overcomes in anguish to the positive, if one is indifferent and detached, striving for loving kindness, if one does not turn to the sick in great pain, otherwise it becomes a misery stronger than our will — then we really fall, how does one come to that? In the spirit one overcomes, in discrete deeds one overcomes the darkness with good deeds.

It becomes a feast of darkness and soon it will feast on darkness itself, it will soon turn against the world, accustomed to it, it will not even be recognized as such, it grows into our minds, hearts and veins and soon becomes a natural way of acting, as masked wickedness — if we refuse to recognize it and allow ourselves to act as if it were natural, if we refuse to recognize it and allow ourselves to act as if it were natural, it becomes so natural that we no longer realize that everything we are is saturated to the core with darkness — and it masquerades as something superior, we no longer see anything of our former selves, we become forgetful, and our faces turn into grotesque masks.

It is of the utmost importance to know that all words are heard, not only among men in the realm of their hearing, but also in the worlds of spirits. Forgetting this simple statement, which we should accept as truth even currently, we hold our

tongues and proceed to use words sparingly and wisely, only when such a need arises, and those of strength and direction we use with forethought.

It is also important to recognize one's surroundings, one's circumstances, to inspect them clearly, to see with insight, to assess one's situation correctly, and to know how to navigate around a minefield despite great adversity, and once we have learned the „rules of the game", to know forever that this too can change, and in secret, and that hidden, deeper games are being played, when on the surface everything seems clear, while in the depths there may be great malice at work, or a greater good that does not invite inaction, but rather strengthens the behavior and composition and perseverance of one's spirit in the depths, tireless as a struggling scarab.

From the perspective of depression, misery, failure, oppression, antagonism, hatred, you may not see anything else, but you must endure and survive it, to resist the internal and external conditions with all means, subjective conditions are objective in the eyes of the gods, no hell lasts forever, even if it may seem so.

If someone is harassed by a wasp and cries „Mischief!" or is afraid of small pains and a small insect, how should he deal with things of greater magnitude and proportion?

Reference to a man, with man as the center for consideration, alone with being alone, the finger points back to our

essence, so what is the essence of the Golden Flower, if human nature is disputed in the world of nature, how can one define his or her celestial nature interwoven between nature, form, man, and spirit? That a man, bared in agony to the wildest movements, with heart broken like a crack exposing the abyss, and in sorrow and pain, having silenced his heart, longs for the stars, for the return, for the idea — masks of forces and powers, that he and she refine his longings and desires into the forces, pure ideas, diverse in his understanding, diverse in the universe, but in their totality perfectly One and Pure. Then, in the vulgarity of the world and tormented by lesser evils, he freezes and forgets this beauty and proportion, the longing and the sacred tranquility, he becomes vulgar himself because he no longer feels it, it is with us and yet it eludes us, a coquettish game, in this ascent of life and its intellectual spirit, which leaves a trace of certainty, of continuous work, in the great solitude of the cities, of the plains, of the deserts, of the mountains and of the seas, he becomes an astronomer who is also the subject of his astronomy, insofar as he is contained in the whole, in a unity. He fills himself broken, incomplete and wounded, always with the image of perfection in the head and in the feeling, but it is a sweet wound that seeks a solution.

Penetrate empathetically nature as it is, life as it is, perceive the starry sky, then order, in proper foundations for yourself, and if such a calling exists — for others.

An organized society that does not agree with the laws of life and nature, although on the surface everything works

well, but the people and restless, anxious, tired, when the disease creeps into them, they become wounded, crazy, when they realize, they become torn, painful, until they bring back the harmony in themselves individually, heal themselves, like a sentinel on the mountain that sends signals to the others. The constant replacement of illusions with illusions, as it is spun, forces us to take the sword and cut them first in our mind and heart, then defend ourselves against the spinner and help others.

Good judgment in discerning between people is a way in which they are wisely supported and our promotion appears to them as clear, reasonable and inspiring. All ambiguous situations, both in regard to our conduct and in regard to the guidance of others, should be resolved either by inner, tested laws and principles, or, if we have an astute, spontaneous mind, by wisdom. The latter is preferable, but the letter of the law and principles of conduct were created to resolve many situations through the power of tradition or reason, right-minded and wise people resolve each case and treat each person differently as needed; Winning an argument is never good, contradiction is not a wise attitude — we win the personal battle but leave the other person with a sense of distrust, doubt and hostility. All debates should be resolved in such a way as to bring about something fruitful and wise for the other party, not to break their will or faith. In the writings of Chuang Tzu, it is said that a master orated in the marketplace and abandoned his official duties. For a small fee, he used to pretend that he was prophesying, but in reality he gave good and wise advice to every person he met.

How much better it is to connect with the deities, the spirits, than with lesser men. Although the feeling of connection and belonging to the human race is difficult to overcome, when we feel lonely and alone, we should strongly ask for the support of heaven and thus find the great company above and in the world of nature, one is thus on a thread of the heavenly path, even if, if we are not of strong character, the total withdrawal can turn into isolation, misanthropy and contempt — so let us seek good friendships, usually they arise from kindred spirits and understanding. On the other hand, we should not despise people who lack some qualities. A lack of affinity and affinity does not mean we despise them, are they not better than the grass in the meadow, are we not a similar blade of grass? Some Buddhist masters advised to avoid bad company, others advised to seek it out — if the aspirant was strong enough, he could change the bad company for the better, otherwise he turned into the worse one or left it with contempt.

Work ceaselessly if you can work parts of your being into the composition and pass them on — both the inner and outer work is not in vain.

To the extent that he completes and expands himself through this drawing, the blood of his being becomes stronger and grows in wealth, the spirit becomes stronger and flourishes as far as the spirit allows.

When we strive to spread certain ideas, set things in motion, and gather support, we also take full responsibility for the

network of people who come under their influence and movement, if we do not resort to an insightful and strategic plan that incorporates everything with foresight, we lead people to disillusionment at best, and carnage at worst. Opposition, dissidence, rebellion, revolution for its own sake eats its own children, and the reactive order that is restored is seldom better than the last, even if it accommodates some of the revolutionaries" ideal postulates.

Selfless leadership through ideas in the service of the common good.

Perceives the trends, threads, inclinations, and tendencies, and adjusts to the perceived currents of events and the noosphere of societies in good consensus, whether in opposition, cooperatively, or combatively.

When one considers the transcendent movements, the ancient movements of the currents and astralistic influences which storm and reshape the constellations of forces which are themselves connected with the transcendent movements, and when one looks down upon the earth and tries to recognize and perceive the transcendent movements, then this refers to the manifold and complex orders and ramifications of the events which are reflected in earthly affairs.

By adapting to circumstances, he holds on to the inner truth that cannot be bent by them and radiates greatness.

Reforms should be preventive in the state of disorder and decay, conservative in the state of decay, stability, stagnation, growth, or pervasive in the state of growth and advancement.

The branches of nature in men and women reach for the branches of heaven, which have their roots in the transcendent. Transcendent is understood here as vertical, from the earth we look at the stars, but when a vertical line is drawn from the earth to the sky, it should become a radius, it is the distance between the human microcosm and the macrocosm, then, drawing a full circle between two points, it draws a perfect monad and then creates a sphere with another full angular rotation of the circle around its axis, so everything is contained in it. Sometimes the microcosm is in the center of the monad surrounded by the divine spheres, sometimes the macrocosm is the center of the monad surrounded by microcosms, or the other way around: our spirit in the center is surrounded and enclosed in the macrocosmic One — there we are the center of our actions and being, the only ones, on the other hand we are a part of the macrocosmic sphere, while the transcendent One is the spirit in the center: these are shifts in observation that are as useful as they are practical in meditation and ceremony, although they are essentially one and the same.

Character can sow fates, by perfecting character one raises the understanding of destinies.

When the force or power is disproportionately restricted, or when the executive power is left to the petty, who deform

and twist the conferred power with their own faults, it contaminates both the agent and the agent and becomes volatile or destructive. Power flows according to its strength and therefore requires people who can handle it, otherwise it damages the structure of one's mind and the fabric of society.

Selfless dominion over oneself, without superficial airs and graces, without attachments to qualities of mind, body, status, etc., which otherwise quickly inflate, it is a matter of being aware of one's art but not attaching superficial egoistic importance to it, one treats oneself as a transmitter, a mediator, an intermediary between, who is somewhat strong, self-contained, and full, somewhat hollow, empty, but deep.

Even when the earth splits, he goes his way unswervingly, even when he stands in the void of the stars — perseverance in that which is holy and great.

Sober moments of returning to the path when you have done something wrong or strengthening the path in moments of doubt or stagnation.

Rejoice in the rolling thunder, laugh with it like a madman, even if you dance in your heart, because there you will find unity with nature and the divine, in ecstasy and laughter!

May the terrors that have not terrified us be our future silent, resilient forces. The gaze of terror slips away from men, for it pays no special attention to them.

Fate returns of its own accord when it must, to chase it is to lose oneself in the causal chain as in a spider's web, not to wait for something that is not certain, in the process of life one never deals with the present in waiting.

To ascend to the heights of the mind and heart, to find and practice safe ground, to remain in that territory, to ward off losses, and to sacrifice certain things to withstand misfortunes — this teaches patience and fortitude, a sage in his crystal star castle looks down on his mortal toil, and in the purple palace of emptiness he reverses the deity, there are two maneuvers worth noting, one of which resembles Scipio's dream, perceiving himself as an ant from a great distance from the earth, the other is the detachment from everything that requires training and a calm mind, and as for the defects of the mind and the body, our mind is fixed on a star as a reference, the consciousness or the self that is in control of the defects and the grace of the body and the mind to the extent that the mind and the body allow it, then the positive emptiness as the content — from where we engage, distract, act, retreat and become still; whether it is a psychological or a magical, ceremonial maneuver, it must be done with complete honesty and surrender in the space of will, imagination, construction and ontic shift, bi-multi and omni location of one's being.

Despite the thunder of events, you do not lose your composure and act — what a great act of overcoming, hesitation, and action — you commit great things, shock and petrification —

you do not go further, this is normal, retreat — this is the common man.

If the mind is a sword and it is thrown into a swamp, it is strong, its blade sharp, but it simply drowns to the bottom, the properties of the object are useless under such circumstances, yet it retains its properties until the process of rusting begins.

One dances when music plays, and ceases when it stops, one moves when the music of change plays, one stops when it ceases, all in complete submersion in the dance, what is learned expresses itself in dance and stopping and thus the quality of result is the sum of all the movements, the greater whole is the summa summarum of all dances and stops and is a swift adaptation to the situation as the events flow, when it is congested we trip and fall, when we move when it is time to still ourselves, we are swept under its current.

How can one distinguish actions that come from the depths of things from personal impulses and instincts? One knows it by the complete honesty of all movements in the moments that flow through the whole being-this is a matter of mysticism, of spontaneity and transparency, of freedom, of true impulse and true feeling, which come out of the worlds of ideas, i.e. heaven, emerge and flow through the man and woman, serving as a vehicle for the transformation of self and the world, to take off the mask from the world and become clear and transparent is the first step, for no false self-image and no defensive conjured illusion or delusion about

ourselves and the world will allow the depths of ideas and currents to pass through.

Sometimes the lure of progress, furthering our desires and false refinement or competition can pull one onto a wrong path, sometimes we are pushed onto the wrong path by circumstances and have to react, thus losing the original innocence of the path, but the experience gained in this way helps us when we correct ourselves later, however, it is advisable to remain in this inner truth and innocent traits as long as possible — then mistakes are rarely made.

The tragedy of loyalty and autonomy plays out, if someone is truly loyal he stays and falls with the master or wisely prevents his fall, if one breaks that vow the open space seems poisoned and the freedom gained blackened, if one is autonomous he rarely enters into such a loyal relationship because that would jeopardize his own freedoms, loyalty exists in good times, in bad times there is only the opportunism of self-interest.

One does not cut and pluck the lotus flower from the pond of one's own heart, but acts to nourish it in our own nature, in other words, when natural attitudes come together and inner circumstances are developed for tranquility, they blossom of their own accord, when a beginner sits down to meditate and sees no results, or becomes restless in heart and impatient, but forces himself to sit still without understanding, only trouble will arise; on the other hand, if one sits like a baby and

slowly melts through instruction and concentration, preparing and developing his mind, endowing it with a structure of understanding and learning, it slowly rounds itself out and completes itself.

Time runs away from us humans, if we equate time with thoughts, it is never calm. Our mind changes much faster than our body. The human hair grows 1.25 cm per month. How many thoughts have you thought today, even the quiet ones? Trees think slowly, their musings are profound. The forest is timeless by human standards. When we try to think like a tree, our thoughts gain depth, as in an oneiric slow motion dream. The roots are firm, our branches rise slowly; perhaps the leaves were like thoughts for a tree. The same moment of a mind flash, a pause from deep meditation, lasts two seasons for a tree bearing leaves. It takes a few months for a tree to change its mind and gather new thoughts to ponder — but it is always in agreement, proportion, and harmony with its nature, it is not stubborn or determined, it expresses its essence. Then, in autumn, he casts off his thoughts, he stops in realization, as if in a positive, deep void, he withdraws his thoughts deep within himself, but he gathers his strength, as if he has an inner truth within him that always renews him. Perhaps therefore the axis of the world soul is compared to a tree. It is the deep thoughts that change according to a sequence, according to repetitive laws. If we translate the language of the forest, there is only wisdom, but it is silence that cannot be put into human words. The gods think like this, wordlessly, without a human voice or word, they are ideas that merge with the slow, timeless subject of their ac-

tions and lead to great, wonderful things that correspond to beauty, proportion, and truth. Slow decisions with penetrating insight that are prescient are the greatest. Spontaneous decisions made quickly spring from the same source as a whirlwind created in the ocean. Everything else appears as harshness or misjudgment, as triviality and frivolity of the small birds that also have their place in the world. The great falcon hovers above, with great long thoughts it gathers the small birds and embraces them. The great brooding over all that is below.

Perseverant in what is right in mind — what a quality! Perseverant in what is right over time — what a greatness!

So, he must pioneer for himself when there is no one to rely on, he is the sole cartographer of his steps — may he observe and learn in peace.

In solitude one develops maturity more quickly, and through trial and error one learns from others and from oneself the ways of life, one takes harder and deeper steps with time, becomes more certain.

Without suspicion and accusation, one does away with deceit in one's mind, when betrayed, one remains steadfast and is not troubled, but carries on.

It is the sense of community that strengthens the bond. The further people are separated from each other, the less healthy affection there is in the whole, leading not to union but

to strife and war, where each is for himself and none for the others.

To perceive the transitoriness without being attached to it means to follow a path of the immortals, which gives the view from the beyond. One is attached to the perishable body and looks at the immortal spirit, nothing is lost, the Great Being merely puts on masks that are returned as form to the creation pool of forms, but the Great Being loses nothing of itself, it merely borrows its essence that returns to it. Considering the end, impermanence, and death, how can we live a meaningless life?

Every arrangement has a pattern. Recognizing social and political patterns and adapting them to pull them toward wise, wholesome solutions is the business of the statesman and the master.

Even if one is of low, insignificant status, one can achieve something through his and her nature and make it shine inwardly, the more deeply developed it is, the greater the outward shine.

Indeed, the one-eyed sometimes see more with the inner eye than those with a pair of healthy eyes who are nevertheless blinded.

When you sell yourself for something, you lose yourself and become a slave to a situation or a thing you have sold yourself to.

When only appearances and surrogates are maintained, an external decorum that has no essence, the ritual loses its purpose, men and women live as mere shells, for the illusions they have engaged in grow into them as well. The climax is followed by the waning and the zenith.

The knowledge of destiny and time brings sadness to the heart of the seeing when others rejoice, but it is not a heavy, bitter sadness, it is a fatherly sadness of foresight, like that of parents who see their children leave the nest.

Like the dance of the stars in unison, a man of leadership has a clear and joyful purpose; those whose hearts are stricken with bitterness cannot contribute to it.

Perfectly still, he perishes in the world of heaven, and the world of heaven perishes in him.

The theme of separation can be understood through the Hymn of the Pearl of Thomas Judas and the Epic of Gilgamesh. While the son and daughter visit foreign lands and forget their origins, after the separation from the land they participate again in the power of heaven in the worlds of their forefathers and foremothers, these are vertical or transcendent separations, the horizontal is that of wonder in unknown, hostile or foreign lands, whether geographical or spiritual or psychological.

In Mongolia, there is a tradition of placing a stone on a nearby cairn. This stone represents sorrow, toil, worry, and fa-

tigue, which one throws into the stone and leaves behind for the journey to continue You may be at home, but you are perceived as a stranger, even if you are a prisoner of circumstances or necessity, you remain the same.

If judgments and punishments are not swift and wise, they act only on the degeneration of justice, of the penitent, and ultimately of the society that relies on this regulation.

What is foreign and yet seems familiar triggers inner fear, and so little people defeat them by mockery and soon one can be encircled and beaten, defeated, or killed by them, witch hunts worked in a similar way.

You should not interfere in the affairs of strangers in a foreign territory, because you are a stranger.

Prolonged indecision on the part of the investigators prolongs the process and helps the enemy reorganize.

Joy represents an inner unison of harmony in proportional, strong bond that is overcome and not touched by worries and fears. It is an inner state of happiness dissolved by determined gentleness. It is the preservation of principles, as well as yielding to others in wise and serene composure, without servility, but in good, balanced and humble moods. Steadfastness and regulation of the affairs of one's nature and character in an environment of change and events.

In the proper course of things, hearts are won in friendly accord; intimidation, even when used sparingly, leaves resentment in the hearts of others and may provoke revenge and ill-will, or it sings of those who are broken by intimidation. These are further divided into strong natures, which cannot be intimidated and can only be approached by agreement, and persistent natures, which, even when temporarily intimidated by force, strive to return to the strong, genuine, and free conditions. Weak natures who suffer intimidation, who protest at first but then join the intimidators, who seek revenge, and who work against the intimidator by silent deception. So never break the strong, dignified nature of lions, they will strike when they are healed and sweep everything out from under them. Never break the dignity of a snake, it will wait and gather its venom as it grows deadly strong. Never break the dignity of a wolf, it will attack as soon as the pack gathers, and it will have the strength of a bear when cornered.

Mutual inspiration is strongest when two sources continuously exchange cordial respect and spur each other on in cultured conversation. Most self-taught learning is one-sided, the waters of knowledge become murky, and one becomes a follower of one view. Soon one becomes alienated from the rest and unable to adopt another's view. Only the best masters, after proper training, can drive a wedge and develop in silence and solitude — they consult Heaven through their astute judgement and intelligence, nonetheless. However, it is advisable to exchange ideas and put ourselves in each other's shoes, penetrate the hidden thoughts of others, grab the loose threads, and pull

them for the better, if we have enough wisdom and skill in dealing with people.

To want what we have by circumstance and no more, to be will-less, not moved by likes and dislikes, is a deep joy. The song of a destitute man is not for him alone, for if we put ourselves in his place with our minds — what more can we ask? Poverty is not praised, but it must be dealt with. A master — according to Chuang Tzu — after obtaining a rank in the imperial court, said: „The woman poverty has left me" — with a sadness as if he were losing his most faithful friend, who assured him inner joy even in times of turmoil.

Seek no connection to indulge in low pleasures, which pass away as quickly as they are regrettable, they pass away like the wind, the high pleasures of an aesthetic mind enrich their nature, and they profit by them. Learn to enjoy roundness and sublimity, but do not indulge in them for their own sake. The Buddhists have coined the expression that one is bound by the golden chain of virtue and the other by the iron chain of vice.

Once a certain level of inner refinement and self-sacrifice is reached, base and low things no longer hold us captive — they become unattractive rather than despised. One recognizes such instincts in others, but one lets them go without despising them, but understandingly, without distinguishing oneself by one's quality, otherwise one becomes a snob with external refinement, but without real essence and connection with the rest.

Empty inside — the world offers so many distractions and diversions. Complete and satisfied — everything is found within. Distractions are not sought apart from focused commitments. When distractions are associated with attachments, the loss of the outer leads to inner disaster and woe. Detachment is the way of the sage, a spacious and comprehensive mind his pursuing star. Thoughts like hawks come to the falconer as his heavenly companions.

Transparency and sincerity are preferable, but with all openness, one should maintain a cautious, covert attitude when recognizing disintegrating, degenerating elements. Recognized and detected dangers do not have so much influence when they assert their power over us, it is possible to counteract them, and if this is not possible — their influence becomes less.

He who loses his bearings in life and indulges in an immoderate, destructive life makes himself the plaything of fortune and misfortune. Plunged here into misfortune, there into happiness, like a flag in the wind, a puppet of fate, unable to control himself.

When frustration or fatigue arises under such a blockage, or when we struggle against the blockage we lose our footing and contribute to the distorted state of things, it is sometimes better to calm oneself in meekness and let the blockages be removed from within oneself, or to take calm countermeasures — not to leave the situation as it is, but to work persistently and with ease to clear the way. The muddy river is cleared

by a stream of fresh water from the source, and so everything is seen in clarity.

Festivals and ceremonies, holidays, processions, and celebrations remind and strengthen the bond and affection between men, women, the world and heaven.

In rites and mysteries — they must be seized by individual reverence, sincere sacrifices and religious trials coupled with the realization of vastness, insignificance, horror, beauty cannot be imposed on anyone — it is a matter of personal re-experiencing of such circumstances within, therefore it is rather difficult to awaken people to such a feeling — in sincerity it is an individual mask, tradition is a bond — but it is a repetition, it is to be discovered within.

Everything is explained with great clarity, in all the outposts of discord, otherwise the misunderstandings accumulate and lead to conflicts, disagreements, distrust, and the best friends are separated without knowing what exactly has happened, each with a blackened heart, each with the conviction of being in the right, each with the conviction of having been betrayed — if things cannot be perfectly reconciled immediately, then one must circumvent the stubbornness of the other by openly stating one's intentions and heart, sacrificing oneself for the other.

Let us not misjudge the fates, let us remember the dead who have lived and perished by countless fates. If we judge the living pettily, our perspective and our observation shrink, be-

cause we know nothing of the people, the cult of ancestors has secured the bond between the living and the dead.

Indeed, self-sacrifice under heavy burdens that would otherwise drive one to selfishness is one of the titanic qualities that a human spirit can achieve.

He sacrifices his group identity and sense of belonging to a group by overcoming himself. This should not develop into a later contempt for the group, but rather one stands with it beyond all sectarian interests of a particular group and has the good of the whole in mind.

Silence, the idea that transcends, erases, resolves, elevates, redresses, sews, and promotes conflict, that reaches like a hawk to the sky, inspires the below. To the extent that the thinking of the gods is a merging of the idea with the object of their thinking, the impressions of the sacrificer, the oracle, the magician, the priest, the priestess on the gods are made by clear, great ideas, when a man is godlike for a while, his idea directed to heaven merges with the object of the thinking of the gods, blends and seals and impresses each other.

Not to overstep the bounds of inner truth and to conduct oneself in a right manner.

What is strongly bound in limitation grows elsewhere. When this growth is wise and directed, it leads to the highest effects in character, much like mental yoga or meditation, disci-

plining the mind serves to harden it and make it more alert, perceptive, and intelligent.

Limitations that turn into austerity are a rigid bond that contracts and expands to shape nature, to give it a direction that corresponds to the dominion over oneself that polishes men and women.

Virtues are resolved by reason, they are therefore reasonable in the light of the whole, what is a vice is unreasonable in the light of the whole and resolves into obscured delusion or ignorance, when reason is associated with the intellect, we are in search of the reflection of the divine. When he establishes the proportions and contents, stakes out the inner and outer boundaries of the mundane, the human and the divine, and thus measures them in fine harmony, he contemplates the structure and mesh of interrelationships and causality, and sees the essence of inside and outside.

Lack of restraint in excess destroys him, excessive passions and attachments consume him until he destroys himself, and then when he finds himself at the bottom he rises above them never to suffer them again, likewise man is not infinite, he has a form and a nature, half animal, body and mind have their limit when exposed to chaos beyond order. Thus, someone who unwisely submits to excess is corrected or perishes, someone who dwells in chaos becomes insane when he really encounters these forces, and as soon as he is sober, he sets limits to his activity and creates a new order.

If someone is dutiful, let him evaluate — what can he devote himself to, what skills and talents he possesses — and thus the duties themselves can be forged, giving meaning and significance to life, otherwise one gets lost in discouraged stagnation, it is important to act effectively in one's field, pioneers are characterized by such courage, people with strength are self-determined and focused on greater goals and duties, they do not need to be asked or forced to perform their duties.

When a young plant is exposed to scorching sunlight, as in droughts, it dies, the scorching sunlight are the insurmountable difficulties, it must gather strength and emerge at the right time, otherwise it spoils, becomes too accustomed to be counting, loses its initial penetrating power and disappears unnoticed.

If one misses an opportunity and does not act decisively, for whatever reason, internal or external, conscious or unconscious, one should not complain. You can lose an important strategic move, but you should be content with what you can still achieve and move forward that way, otherwise you become a lost moment and freeze in a stagnant mindset of „what if?" Life has its own laws, and you have to take them into full account, like the lake that sets a limit to the water.

The wheel of karma has turned, may all guilt be banished to self-knowledge. To place blame in the world means we have a wrong relationship with events and need to change our perspective, likewise — to place blame on others means to out-

source control of our self to something beyond our control, and prevents us from perfecting and rounding out, with every mishap that happens to us we should think, „If we did not exist in a network of causality, such a chain of events would happen. This does not mean that we should detest our existence but accept it as a whole and have enough willpower to bravely stand our ground in relation to world events, improve the negative misfortunes, and keep our eyes on the creative sky.

Be expectant of yourself, do not expect too much from others, in this way disappointment will not occur, do not rely too much on others, build up your own resilience and direction, if your friends who you have relied on let you down, you will only have your own wits and muscles to rely on, as in a proverb „when we rely too much on others in our own inner struggles, when we rely too much on others in our own inner struggles, our wits and muscles dwindle." Embrace friendship in good behavior and cheerfulness, but do not burden others when it comes to your independence, because everything you have you carry within you. It is better to be remembered in the solitude of heaven than to be amid people who move back and forth with joys and sorrows and join the family of the grave, better to gain heavenly memory than to build on earth a monolith of glory or memory. The dead want to be remembered, they live on memory, millions of lights and candles burn in the underworld when we remember all the small and great deceased, that is the memory of humanity.

That which is free by nature will not endure the yoke of restriction which denies it and violently breaks its nature.

Unmerciful methods of limitation should be used against us when we violate our principles, whether by external or internal inducements, but lack of clemency turned outward becomes bloody hatred and cruelty without bounds. The Drakon laws of ancient Greece provided for legal genocide, but it was never applied, it was a dead law and a terrible warning

Inner truth is a state of correct, natural, transparent, honest and solid resonance with the heaven within, which is also a form of the philosopher's stone, it is neither a conviction nor a certainty, but can become one, it is neither an opinion nor a thought, although it can appear as such, it is neither a belief nor a worldview, although it can manifest as such, none of these factors define it, they can radiate it truthfully or falsely and not be representative of this inner genius of truth, it is the inner gold that strengthens all other endeavors and develops like a thread, whether the mind is deformed and the heart suffers — the inner truth calls out from within and is summoned or retrieved from the creative heavens

Strong personalities can allow others to enter them with their own views and nature, they are not harmed or shaken by this, they can allow the psyche of others to enter without this having a degenerating influence on their own nature, and then when they are exposed, they are understood, the thread of their psyche is taken over and led to a greater cause.

One's own nature cannot be falsely imitated, recycled or reproduced, it springs from a deeper instinct of genius.

Dominant silence is always better than faulty speech, even if one had a commanding voice that influences many worlds, is it not better to be silent, even if under influence, than to speak unwisely, then how much worse is it to lose all reason and speak filth and fall into madness and obsessions that corrupt and destroy our nature?

The eye reflecting the stars, the planets and the moon, the mighty sun, in an act of hypostasis or elevation to the creative heavens, the divine elements, and the hypostasis of oneself and inner truth to them, we find ourselves guided and at home in the divine currents of being and life.

Indifference at the top gives birth to decay, if there is no regenerative force, it corrodes and begins to rot, all the weak parts of the system are exposed and turn into wounds.

To think about misfortune to prepare for everything is not to dwell on it, it is a realistic rearmament.

A masterful handling of opposing elements implies a transcending mastery of those elements and a focus fixed in transcendent unity. If the focus on one of the elements diminishes, the experiment strikes back at the experimenter; if two violent chemicals are used without proportion, they explode.

He is free from all personal cares, he knows when to act and when to be quiet, he knows no cowardice, he knows not what to be brave — he is one with all he does — a superior character never shirks his duty, an inferior one considers what to do, a fool acts when prompted and asked, a wise man always acts independently, a degenerate acts in the wrong way, a man of superior qualities always acts in the right.

True ceremonies, honest in their simplicity in a theurgic ritual, are effective. One does not need elaborate ceremonies and outward displays of religious power to work with the divine.

Notes written down in an abandoned brothel.
The Book of Changes and other authoritative works from various cultures and long-gone civilizations have helped me get through times of madness and confusion of senses and mind. I would like to share my experience with you and leave comments and interpretations based on this hypophetic task.

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